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ELEMENTS

OF

GREEK GRAMMAR,

TAKEN CHIEFLY FROM THE

GRAMMAR

OF

CASPAR FREDERICK HACHENBERG.

By Caspar Frederick Hachenberg.

THIRD EDITION.

HARTFORD:

PRINTED FOR THE PROPRIETOR,

AND SOLD BY

HUNTINGTON & HOPKINS.

ROBERTS & BURR, PRINTERS.

1822.

Eduet 1118.22.420 A

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BE it remembered, that on the twenty-eighth day of September, in the thirty-ninth year of the Independence of the United States of America, *Chauncey Allen Goodrich*, of the said District, hath deposited in this Office the Title of a Book, the right whereof he claims as Author, in the words following, to wit:—"Elements of Greek Grammar, taken chiefly from the Grammar of Caspar Frederick Hachenberg—Adopted for use in Yale College, New-Haven;" in conformity to the Act of the Congress of the United States, entitled, An Act for the encouragement of learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned.

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THE materials of this work, as stated in the title page, were derived chiefly from the Grammar of Hachenberg. Numerous additions, however, have been made from other sources; and the plan new modelled in conformity with the existing mode of instruction in this country. The list of anomalous verbs is from Valpy: the observations on Dialects, from the Gloucester Greek Grammar.

In this edition the conjugation of the verb is reduced to a tabular form, in order to present all the moods at a single view; and thus not only to increase the facility of reference, but likewise to exhibit the analogies of the verb more clearly.

In a short elementary work, like the present, designed chiefly for the younger class of students, the observations on Syntax must be general, and of course, in some measure, defective. Some remarks have been added on the government of the genitive and dative, which occasions the greatest difficulty. For more extended views of this subject and the idioms of the language, the student is referred to Vigerius, and the larger Grammars of Matthiæ and Buttman.

OCTOBER 20, 1822.

TABLE OF CONTENTS.



	PAGE.		PAGE.
LETTERS, - - - - -	1	Verbs in μ , - - - - -	80
SYLLABLES, - - - - -	4	Irregular and Defective Verbs	
ARTICLE, - - - - -	8	in μ , - - - - -	87
NOUN, - - - - -	8	Anomalous Verbs, - - - - -	89
First Declension of Nouns,	9	Impersonal Verbs, - - - - -	98
Second Declension of Nouns,	11	ADVERBS, - - - - -	99
Third Declension of Nouns,	13	PREPOSITIONS, - - - - -	104
General Rule of Contraction,	17	CONJUNCTIONS, - - - - -	107
First Form of Contracts,	18	SYNTAX—Agreement, - - - - -	108
Second Form of Contracts,	19	Article, - - - - -	114
Third Form of Contracts,	19	GOVERNMENT, - - - - -	117
Fourth and Fifth Form of Con-		Government of Substantives,	122
tracts, - - - - -	20	Government of Adjectives,	123
Irregular Nouns, - - - - -	23	Government of Verbs—Genitive,	127
Patronymics, - - - - -	25	Dative, - - - - -	132
Diminutives—Verbals, - - - - -	26	Accusative, - - - - -	135
ADJECTIVES of three termina-		Two Accus. - - - - -	135
nations, - - - - -	27	Government of Impersonal	
of two termina-		Verbs, - - - - -	137
tions, - - - - -	32	Construction of the Infinitive,	138
of one termination,	35	Participles, - - - - -	140
Comparison of Adjectives,	36	Construction of Circumstances,	142
NUMERALS, - - - - -	39	Case Absolute, - - - - -	145
PRONOUNS, - - - - -	42	Government of Adverbs, - - - - -	147
VERBS, - - - - -	46	Conjunctions, - - - - -	150
Paradigm of Verbs, - - - - -	54	Prepositions, - - - - -	151
Contract Verbs, - - - - -	60	PROSODY, - - - - -	164
Reduplication and Augment,	66	DIALECTS, - - - - -	175
Formation of Tenses in the Ac-		APPENDIX, No. I. Digamma,	205
tive Voice, - - - - -	70	No. II. Subscript	
Formation of Tenses in the Pas-		Iota, - - - - -	209
sive Voice, - - - - -	75	No. III. Middle-	
Formation of Tenses in the Mid-		ton's Theory of	
dle Voice, - - - - -	79	the Article, - - - - -	210

ORTHOGRAPHY.

THE ALPHABET.

THE GREEK LETTERS ARE TWENTY-FOUR.

<i>Figure.</i>		<i>Name.</i>	<i>Power.</i>
A α	Αλφα	alpha	a
B β β	βητα	bēta	b
Γ γ γ	γαμμα	gamma	g <i>hard</i>
Δ δ	δελτα	delta	d
E ε	εψιλον	epsilon	e <i>short</i>
Z ζ ζ	ζητα	zēta	z
H η	ητα	ēta	e <i>long</i>
Θ θ θ	θητα	thēta	th
I ι	ιωτα	iōta	i
K κ	καππα	kappa	k
Λ λ	λαμβδα	lambda	l
M μ	μυ	mu	m
N ν	νυ	nu	n
Ξ ξ	ξι	xi	x
Ο ο	ομικρον	ōmicron	o <i>short</i>
Π π π	πι	pi	p
Ρ ρ ρ	ρω	rho	r
Σ σ σ σ σ	σιγμα	sigma	s
Τ τ τ	ταυ	tau	t
Υ υ	υψιλον	upsilon	u
Φ φ	φι	phi	ph
Χ χ	χι	chi	ch <i>aspirated</i>
Ψ ψ	ψι	psi	ps
Ω ω	ωμεγα	ōmēga	a <i>long</i>

SIXTEEN letters, viz. α, ε, ι, ο, υ, β, γ, δ, κ, λ, μ, ν, π, ρ, σ, τ, were introduced from Phenicia into Greece, by Cadmus, fifteen hundred years before Christ. Their form was originally that of the Phenician characters, and was gradually changed to the present.* Eight were afterwards added, viz. η, ω, φ, χ, θ, ζ, ξ, ψ, in the fifth or the sixth century before Christ. These, being merely substitutes for existing letters, came slowly into use. They were first employed by the Ionics; and afterwards by the Attics, though not in public records till 403 A. C. Hence the new alphabet of twenty-four letters was called *Ιωνικά γράμματα*; and the old alphabet of sixteen letters, *Αττικά γράμματα*, which continued in use among the Æolics.

Greek was originally written in capitals without spaces between the words; as, ΕΝΑΡΧΗΜΕΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝ ΠΡΟΣΤΟΝΘΕΟΝ. *Εν αρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν.* The smaller characters were formed from the larger, between the seventh and ninth centuries, for convenience in writing. The lines of Manuscripts were called *στίχοι*, and the contents often estimated by their number.† Thus, *γράφειν ἐν στίχοις στή*, (end of the Epistle to the Philippians,) denotes that the manuscript had 208 *στίχοι* or lines.

To the letters may be added the *rough breathing* ['] or English H; as, *Ὅμηρος*, *Homēros*; *ἑξω*, *hexo*.

1. The *aspirate*, or English H, was originally a letter among the Greeks. In the old inscriptions, *HEKATON* is written for *ἑκατόν*; and *ΠΗ* for *φ*; *ΚΗ* for *χ*, &c. It was afterwards divided into two parts, *Η* and *Ι*. The former retaining the original sound, was called the *rough breathing*. The latter was called the *smooth breathing*; and denotes merely the absence of the rough. These characters, *Η* and *Ι*, were gradually rounded into their present form, ['] *rough breathing*, ['] *smooth breathing*.

2. When *υ* or *ρ* begin a word, they have always the *rough breathing*; as *ὕδωρ*, *Ῥήτωρ*. In the middle of a word, if *ρ* be doubled, the first has the *smooth*, and the second the *rough breathing*; as *αῖρρη*.

3. The Attics frequently use the *rough breathing* when others use the *smooth*; as *ἀλψεν*, *ἀμῖς*, *ἀδην*. The Æolics and Ionics on the contrary, frequently change the *rough breathing* into the *smooth*,

* Vide Shuckford's *Connexions*, vol. i. p. 256.

† Vide Marsh's *Michaelis*, vol. ii. p. 526.

Letters are divided into Vowels and Consonants.

The vowels are seven: two long, η , ω ; two short, ϵ , $ο$; three doubtful, α , ι , υ .

1. Before the invention of η and ω , ϵ and $ο$ were used for the long as well as short sounds of E and O; and $ο$ was sometimes put for υ .

2. The doubtful vowels are short in some words; as, α in $\piαρηρ$; long in others; as, in $\lambdaαος$; and in some others, either long or short, at the will of the writer; as, in $Αγης$.

The diphthongs are twelve; six proper, viz. $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $ο\iota$, $ο\upsilon$; six improper, viz. α , η , ω , $\eta\upsilon$, $\omega\upsilon$, $\upsilon\iota$.

1. Diphthongs always end with ι or υ ; hence these vowels are called *postpositive*, and the other vowels *prepositive*.

2. The point under the α , η , ω , is called the *subscript iota*,* and was originally written on the right of the letters; as $\text{HO}\Delta\text{OI}$ ($\delta\delta\omega$); this is still done after capitals; as $\text{A}\iota\Theta\text{I}\Omega\psi$.

3. The diphthong $\upsilon\iota$ never occurs except before a vowel; as, $\upsilon\iotaος$.

Consonants are divided into Mutes, Liquids and Double Consonants.

There are nine Mutes.

	Cognate.	Cognate.	Cognate.
Smooth,	π ,	κ ,	τ ,
Middle,	β ,	γ ,	δ ,
Rough,	ϕ ,	χ ,	θ ,

The rough mutes are formed by adding the rough breathing to the smooth mutes; ϕ , ph; χ , kh; θ , th. The middle have a slight roughness added to the smooth. Hence these letters, as they stand perpendicularly, are very often interchanged, by a change of breathing; as, $\sigma\chi\epsilon\lambda\iota\delta\epsilon\varsigma$ for $\sigma\kappa\epsilon\lambda\iota\delta\epsilon\varsigma$; $\lambda\iota\sigma\phi\omicron\varsigma$ for $\lambda\iota\sigma\pi\omicron\varsigma$; $\omicron\kappa\tau\omega$ for $\omicron\gamma\delta\omicron\omicron\varsigma$. Letters thus interchanged are called *Cognate*.

There are four Liquids. λ , μ , ν , ρ , to which σ is sometimes added.

* See Appendix, No. 2.

There are three Double Consonants. ζ, ξ, ψ.

ξ represents* κς, γς, χς.

↓

πς, βς, φς.

Hence, when these letters are thus joined, the double letter is substituted.

1. This may be particularly remarked in declension and conjugation; as, Αγαψι for Αγαβσι, from Αγαβς; λεξω for λεγσω, from λεγω; πλεξω for πλεκσω, from πλεκω; αλειψω for αλειφω, from αλειφω.

2. Zeta was used for δς, with a sound, probably, resembling σ or σσ. Among the Æolics, who never used the double consonants, σδ was put for ζ, transposing the letters, because δ never immediately precedes σ. †

Γ, before κ, γ, χ, ξ, has the sound of ng; as, αγγελος, angelos.

The letters ν, ρ, σ, ξ, ψ, are called final consonants, because words not derived from foreign languages end in no others.

Except εκ, εκκ, and εκχ, supposed to be derived from εκξ and εκχι.

SYLLABLES.

General Rules in the Formation of Syllables.

I. When mutes come together the smooth must be united with smooth, middle with middle, and rough with rough; hence if one is determined, the other is made to correspond; as, ευφθην for ευπθην; λελεχθε for λελεχθε; εβδομος, from επτα.

Exception 1. A rough mute cannot be doubled; but the first is changed into its cognate smooth one; as, Σαπφω for Σαφφω; Βαυχος for Βαχχος; τιθος for τιθθος.

2. The preposition εκ may be followed by a letter of any kind; as, εκβαλλω, εκθλιψις.

II. Two successive syllables, in the same word, do not begin with an aspirate; lest they should occasion too great a roughness of language. To avoid this, the first commonly

*It cannot be too strongly impressed on the mind of the learner, that ↓ and ξ are mere *representatives* of the letters against them, and may always be resolved into them.

† Vide Rule IV. p. 5.

loses the aspirate; as, εἴβευκα for ἐεἴβευκα; πεφαγκα for φεφαγκα; τεθυκα for δεθυκα; τιθῆμι for διθῆμι; κυχυκα for χυχυκα; τριχος, for θριχος, from θριξ; εὐθυην, for εθυθυην, from θυω.

Sometimes the second; as, πειθῆται for πειθῆθι; τιθεῖται for τιθεῖθι.

To this rule there are some exceptions; such as θεσθαι, βελχθεῖς, ορχεσθαι, ἀμφιχυθεῖς.

III. When the rough breathing and a smooth mute come together, they unite and form a rough one; as, πανθεῖς from παντ' and εἷς; καθως for κατ'ως; μεθ' ὑμιν for μετ' ὑμιν; ἐχ' ἐξω for ἐκ ἐξω; εὐθυμερος, from ἐτα and ἡμερα; νυχθ' ὑπο for νυκτα ὑπο; θοιμασιον for τοιμασιον.

IV. The Letters τ, δ, θ, ζ, do not immediately precede σ. To avoid this concurrence, the first letter is commonly dropped, and the preceding short vowel lengthened; as, ασω for αδσω, from αδω; ανυσω for ανυτσω from ανυτω; πλησω for πληθσω, from πλῆθω; ορις for ορνίς. Gen. ορνίθος; ἀρπασω for ἀρπαζσω, from ἀρπαζω.

The same is generally true of ν before σ; as, τυφθεις for τυφθεις, Gen. τυφθεντος; διδας for διδους, Gen. διδοντος; Ὁρτησιος, from the Latin Hortensius; ἐκασι for ἐκοντες from ἐκοντες; σπεισω for σπενδσω, from σπενδω. They are, however, sometimes joined; as in τυρινς, ελμινς.

ν is commonly retained in εν in composition; as, ενσκηπω; but ι is frequently inserted, as in ενισκελλω.

V. N. is changed—

1. Into γ, before κ, γ, χ, ξ; as in συχαιρεω, πεφαγκα.

2. Into μ, before the cognates π, β, φ, and the letters μ and ψ; as in εμπεδος, εμβαινω, συμφωνης, εμμενω, συμψυχος.

3. Into λ, ρ, σ, before those letters respectively; as in ελλειπω, συρρω, συσκιαζω.

1. The preposition εν is generally unchanged before λ, ρ and σ; as, ενειζω; ενουα.

2. ν frequently remains in the old writers as, αργεος.

VI. Before the letter μ in the middle of a word,

1. β, π, φ, ψ, are changed into μ; as, λελεμμαι for λελειτμαι; τετυμμαι for τετυπμαι.

2. κ and χ, into γ; as, δεδογμαι for δεδοκμαι; λελεγμαι for λελεχμαι.

Except αμν, αυχμος, and a few others.

VII. A letter is sometimes inserted between two other letters, to prevent an unpleasant concurrence of sounds; as, πα

ticularly when μ precedes λ , or ρ , the letter β is often inserted; as $\beta\alpha\sigma\eta\mu\beta\rho\iota\alpha$, from $\mu\eta\sigma\sigma$ and $\eta\mu\sigma\tau\alpha$; $\mu\epsilon\mu\beta\lambda\eta\kappa\alpha$ for $\mu\epsilon\mu\epsilon\lambda\eta\kappa\alpha$.

When ν precedes ρ , the letter δ is frequently inserted; as, $\alpha\nu\delta\rho\sigma$ for $\alpha\nu\rho\sigma$. From the same attention to harmony, we find, $\alpha\mu\beta\rho\sigma$ for $\alpha\beta\rho\sigma$, &c.

From a regard to sound, ς in the preposition $\kappa\alpha\tau\alpha$ is frequently changed into τ and κ , before ϕ and χ ; as, $\kappa\alpha\kappa\chi\upsilon\sigma\alpha\iota$ for $\kappa\alpha\tau\alpha\chi\upsilon\sigma\alpha\iota$; and into β , γ , δ , τ , λ , μ , ν , ξ , before those letters respectively; as, $\kappa\alpha\lambda\acute{\epsilon}\rho\omega\iota\iota$ for $\kappa\alpha\tau\alpha\rho\omega\iota\iota$, &c.

N. B. *The preceding rules are very important for the resolution of anomalies, in the inflections of nouns and verbs.*

VIII. The letter ν is annexed to datives plural in ι , and to verbs ending in ς or ι , when the next word begins with a vowel; * as, $\gamma\omicron\nu\epsilon\upsilon\sigma\iota\nu\ \alpha\upsilon\tau\omega\iota\nu$; $\epsilon\delta\omega\kappa\epsilon\nu\ \alpha\upsilon\tau\omega\iota\varsigma$.

1. $\epsilon\iota\kappa\omicron\varsigma$ takes ν after it; $\epsilon\iota\kappa\omicron\varsigma\iota\nu\ \alpha\nu\delta\rho\epsilon\varsigma$; also $\kappa\alpha\tau\alpha\kappa\alpha\varsigma\iota$ and some others.

2. The Poets sometimes add ν when the next word begins with a consonant; as, $\sigma\tau\eta\theta\epsilon\sigma\sigma\iota\nu\ \lambda\alpha\sigma\iota\omega\iota\varsigma$.

On the Change, Increase, and Retrenchment of Syllables.

1. Metathesis is the transposition of letters and syllables; as $\kappa\alpha\tau\epsilon\rho\epsilon\varsigma$ for $\kappa\epsilon\alpha\tau\epsilon\rho\varsigma$; $\alpha\pi\epsilon\rho\iota\sigma\iota\alpha$ for $\alpha\pi\epsilon\iota\rho\sigma\iota\alpha$. This often extends to the breathings; as, $\kappa\acute{\alpha}\theta\omega\iota$ for $\chi\iota\tau\omega\iota$; $\theta\alpha\chi\iota\omega\iota$ for $\tau\alpha\chi\iota\omega\iota$, from $\tau\alpha\chi\upsilon\varsigma$.

2. Prosthesis is the prefixing of one or more letters to a word; as, $\epsilon\iota\kappa\omicron\varsigma$ for $\epsilon\iota\kappa\omicron\varsigma\iota$; $\eta\beta\alpha\iota\omega\iota$ for $\beta\alpha\iota\omega\iota$.

3. Epenthesis is the insertion of one or more letters within a word; as, $\kappa\omicron\upsilon\lambda\omega\varsigma$ for $\kappa\omicron\lambda\omega\varsigma$.

4. Paragoge is the annexing of one letter or more to a word; as, $\lambda\omicron\gamma\omega\iota\varsigma\iota$ for $\lambda\omicron\gamma\omega\iota\varsigma$.

5. Apheresis is the cutting off of letters from the beginning of a word; as, $\sigma\tau\epsilon\rho\omicron\tau\eta$ for $\alpha\sigma\tau\epsilon\rho\omicron\tau\eta$.

6. Syncope is taking from the middle of a word; as, $\eta\lambda\theta\omega\iota$ for $\eta\lambda\upsilon\theta\omega\iota$.

7. Apocope is taking from the end of a word; as, $\delta\alpha\chi\rho\iota$ for $\delta\alpha\chi\rho\omega\iota$.

8. Apostrophe (') cuts off α , ϵ , ι , $\omicron$, from the end of a word, when the next word begins with a vowel; as, $\tau\alpha\upsilon\tau'\ \epsilon\lambda\epsilon\gamma\omega\iota$ for $\tau\alpha\upsilon\tau\alpha\ \epsilon\lambda\epsilon\gamma\omega\iota$.

* To avoid a concurrence of vowels.

The dual is not found in the New Testament, nor in the Æolic dialect. It was used chiefly by the Attic and Ionic writers, and not even by them in the earlier periods.

The Genders are three; Masculine, Feminine and Neuter.

The Cases are five; Nominative, Genitive, Dative, Accusative and Vocative.

ARTICLE.

The Article is a word prefixed to a noun, for the purpose of designation or distinction: as, *ὁ ἀνθρώπος*, *the man*. It corresponds, (though not exactly,) to the English definite article; and is thus declined.*

Sing.	Dual.	Plural.
N. ὁ, ἡ, το		N. οἱ, αἱ, τα.
G. τοῦ, τῆς, τοῦ.	N. Α. τοῦ, ταῦ, τοῦ.	G. των, των, των.
D. τῷ, τῇ, τῷ.		D. τοῖς, ταῖς, τοῖς.
A. τον, την, το	G: D. τοῖν, ταῖν, τοῖν.	A. τας, τας, τα.

1. The Article has no vocative; its place is supplied by the adverb *ω*.

2. When *δε* or *γε* is annexed to the article, it has the force of a demonstrative pronoun, as *ὁδε*, *ἡδε*, *τοδε*, *this, that*. For *ὅδε* the Attics use *ὅδι*.

3. The article was originally *τος*, *τη*, *το*; hence the *τοι*, of the Dorics and Ionics; and *τ* in oblique cases and in the neuter.

NOUN.

There are three declensions of Greek nouns.

The first has four terminations, *α*, *η*, *ας*, *ης*.

The second has two, *ος*, *ων*, which among the Attics, become *ως*, *ων*.

* Let the young student decline each gender of the Article by itself. The Feminine *η* will give him (with a slight variation) the terminations of the first Declension of Nouns. The Masculine *ο*, and the Neuter *το* give the terminations of the second Declension.

The third has nine, α , ι , υ , ω , ν , ρ , σ , ξ , ψ .

General Rules of Declension.

1. The nominative, accusative and vocative of the dual, and of neuters, are alike; and in the plural of neuters, end in α .

2. The dative singular ends always in ι .*

3. The genitive plural ends in $\omega\nu$.

4. The vocative is always like the nominative, in the plural, and usually in the singular.

The dative plural seems originally to have ended in ι , in all the declensions; and the genitive plural usually in $\epsilon\omega\nu$, or $\alpha\omega\nu$.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α , η , feminine; $\alpha\varsigma$, $\eta\varsigma$, masculine.

The terminations $\alpha\varsigma$, $\eta\varsigma$, are thought to have been derived from α and η , by adding ς .

Nouns in η , and α , are thus declined.

Sing.	Dual.	Plural.
N. η τιμ-η,		N. $\alpha\iota$ τιμ-αι,
G. $\tau\eta\varsigma$ τιμ-ης,	N. A. V. $\tau\alpha$ τιμ-α,	G. $\tau\omega\nu$ τιμ-ων,
D. $\tau\eta$ τιμ-η.		D. $\tau\alpha\iota\varsigma$ τιμ-αις,
A. $\tau\eta\nu$ τιμ-ην,	G. D. $\tau\alpha\iota\nu$ τιμ-αν.	A. $\tau\alpha\varsigma$ τιμ-ας.
V. ω τιμ-η.		V. ω τιμ-αι.

Sing.	Dual.	Plural.
N. η μισ-α,		N. $\alpha\iota$ μισ-αι,
G. $\tau\eta\varsigma$ μισ-ης,	N. A. V. $\tau\alpha$ μισ-α,	G. $\tau\omega\nu$ μισ-ων,
D. $\tau\eta$ μισ-η,		D. $\tau\alpha\iota\varsigma$ μισ-αις,
A. $\tau\eta\nu$ μισ-αν,	G. D. $\tau\alpha\iota\nu$ μισ-αν.	A. $\tau\alpha\varsigma$ μισ-ας,
V. ω μισ-α.		V. ω μισ-αι.

Nouns ending in $\delta\alpha$, $\theta\alpha$, $\rho\alpha$, α pure,† and $\tilde{\alpha}$

* In the first and second declensions, the Iota is *subscript*.

† A vowel is called *pure*, when it is preceded by another vowel with which it does not form a diphthong; as the α in $\epsilon\alpha\lambda\alpha\varsigma$.

contracted, have the genitive in *ας*, and the dative in *α*; * *ας*,

Sing.	Dual.	Plural.
N. ἡ φιλι-α,		N. αἱ φιλι-αι,
G. της φιλι-ας,	N. A. V. τα φιλι-α,	G. των φιλι-ων,
D. τη φιλι-α,		D. ταις φιλι-αις,
A. την φιλι-αν,	G. D. ταιν φιλι-αιν.	A. τας φιλι-ας,
V. ω φιλι-α.		V. ω φιλι-αι.

Nouns in *ας* are thus declined :

Sing.	Dual.	Plural.
N. ὁ ταμι-ας,		N. οἱ ταμι-αι,
G. τς ταμι-α,	N. A. V. τω ταμι-α,	G. των ταμι-ων,
D. τω ταμι-α,		D. τοις ταμι-αις,
A. τον ταμι-αν,	G. D. τοιν ταμι-αιν.	A. τς ταμι-ας,
V. ω ταμι-α.		V. ω ταμι-αι.

Nouns in *ας*, especially proper names, sometimes make the genitive in *α*, after the Doric form ; as, *παπας*, G. *παπα* ; *αἰδης*, G. *αἰδα*, particularly in Attic writers. Soph. Electia 137.

Some have both *α* and *α* ; as, *Αρχυτας*, *Αρχυτς*, and *Αρχυτα*.

Nouns ending in *ης* are thus declined :

Sing.	Dual.	Plural.
N. ὁ τέλων-ης,		N. οἱ τέλων-αι,
G. τς τέλων-α,	N. A. V. τω τέλων-α,	G. των τέλων-ων,
D. τω τέλων-η,		D. τοις τέλων-αις,
A. τον τέλων-ην,	G. D. τοιν τέλων-αιν.	A. τς τέλων-ας,
V. ω τέλων-η.		V. ω τέλων-αι.

Nouns in *στης* make the vocative in *η* or *α*. All nouns in *της*, poetical nouns in *της*, national denominations in *ης*, and compounds of *πολῶ*, *μετρῶ*, and *τριβῶ*, make the vocative in *α* ; as, *κυνωπης*, V. *κυνωπα*. Also some proper names ; as, *Δαχνης*, *Πυραιχνης*.

Some proper names in *ης* have the genitive in *η* ; as, *Ποδης*, G. *Ποδη* ; *Δρης*, G. *Δρη*.

Nouns in *ας* and *ης* had the nominative in *α* among the Eolians, hence *Ουεστα*. Il. B. 107.

* The ancient Latins followed this method of making the genitive in *ας* ; Thus, Gen. Sing. *terras, escas*, for *terra, escæ*. *Pater familias* continues in use.

CONTRACTIONS.

Nouns of this declension, which have *two vowels* in their termination, are contracted, if the former one is a short vowel, or *α* used as a short vowel. These end in *ας, ης, εα, ηη, αα, ρεα, οη, αας*.

RULE.

Drop the former of the two vowels ; as, *μναα, μνᾶ ; ερεα, ερᾶ ; απλοη, απλῇ ; γαλεη, γαλῇ ; Απελλεης, Απελλῆς*.

But *εα*, if not preceded by *ρ* or a vowel, is changed into *ῆ* ; as, *γεα, γῆ ; Ερμεας, Ερμῆς*.

After the nominative has been thus contracted, it is regularly declined, according to the examples already given.

SECOND DECLENSION.

The second declension has two terminations *ος* and *ον* ; which are lengthened by the Attics into *ως* and *ων*.

By contraction, *οος, οον* ; and *εος, εον*, become *ῶς*, and *ῶν*.

Sing.	Dual.	Plural.
N. ὁ λογ-ος,		N. οἱ λογ-αι,
G. ες λογ-ε,	N. A. V. τω λογ-ω,	G. των λογ-ων,
D. φω λογ-ω,	G. D. τοιν λογ-οιν.	D. τοις λογ-οις,
A. τον λογ-ον,		A. τας λογ-ες,
V. ω λογ-ε.		V. ω λογ-οι.

Sing.	Dual.	Plural.
N. ε ξυλ-ον,		N. τα ξυλ-α,
G. ες ξυλ-ε,	N. A. V. τω ξυλ-ω,	G. των ξυλ-ων,
D. φω ξυλ-ω,	G. D. τοιν ξυλ-οιν.	D. τοις ξυλ-οις,
A. το ξυλ-ον,		A. τα ξυλ-α,
V. ω ξυλ-ον.		V. ω ξυλ-α.

Nouns in *ον, ῶν, and ων*, are neuter : those in *ος, ῶς, and ως*, are generally masculine, sometimes feminine or common.

1. Many nouns in *ος* are feminine ; some from a reference to a noun of that gender, understood ; as, *ερημος*, a desert, i. e. *ερημος γῆ*, desert land.

2. Some substantives in *ος* are common ; as, *ὁ, ἡ ανθρωπος*.

3. Nouns in $\omega\varsigma$ are masculine, except names of cities and islands, which are feminine; together with these three, $\epsilon\omega\varsigma$, aurora; $\gamma\alpha\lambda\omega\varsigma$, a brother's wife; $\acute{\alpha}\lambda\omega\varsigma$, a threshing floor: $\chi\rho\omega\varsigma$, a debt, is neuter.

ATTIC FORM.

This is made by lengthening the last vowel or diphthong into ω , and subscribing ι ; as, $\lambda\alpha\gamma\omega\varsigma$ for $\lambda\alpha\gamma\omicron\varsigma$; $\lambda\alpha\gamma\omega$ for $\lambda\alpha\gamma\epsilon$; $\lambda\alpha\gamma\omega$ for $\lambda\alpha\gamma\omicron\iota$.

If a long precede $\omicron\varsigma$, it is changed into ς ; as, $\lambda\epsilon\omega\varsigma$ for $\lambda\omicron\omicron\varsigma$; and $\alpha\upsilon\omega\gamma\epsilon\omega\upsilon\iota$ for $\alpha\upsilon\omega\gamma\omicron\iota\omicron\iota$.

Sing.	Dual.	Plural.
N. $\delta\lambda\epsilon\omega\varsigma$,	N. A. V. $\tau\omega\lambda\epsilon-\omega$,	N. $\delta\iota\lambda\epsilon-\omega$,
G. $\tau\epsilon\lambda\epsilon-\omega$,	G. D. $\tau\omicron\iota\nu\lambda\epsilon-\omega\upsilon$.	G. $\tau\omicron\nu\lambda\epsilon-\omega\upsilon$,
D. $\tau\omega\lambda\epsilon-\omega$,		D. $\tau\omicron\iota\varsigma\lambda\epsilon-\omega\varsigma$,
A. $\tau\omicron\nu\lambda\epsilon-\omega\upsilon$,		A. $\tau\epsilon\varsigma\lambda\epsilon-\omega\varsigma$,
V. $\omega\lambda\epsilon-\omega\varsigma$.		V. $\omega\lambda\epsilon-\omega$.

Sing.	Dual.	Plural.
N. $\tau\omicron\alpha\upsilon\omega\gamma\epsilon-\omega\upsilon$,	N. A. V. $\tau\omega\alpha\upsilon\omega\gamma\epsilon-\omega$,	N. $\tau\alpha\alpha\upsilon\omega\gamma\epsilon-\omega$,
G. $\tau\epsilon\alpha\upsilon\omega\gamma\epsilon-\omega$,	G. D. $\tau\omicron\iota\nu\alpha\upsilon\omega\gamma\epsilon-\omega\upsilon$.	G. $\tau\omicron\nu\alpha\upsilon\omega\gamma\epsilon-\omega\upsilon$,
D. $\tau\omega\alpha\upsilon\omega\gamma\epsilon-\omega$,		D. $\tau\omicron\iota\varsigma\alpha\upsilon\omega\gamma\epsilon-\omega\varsigma$,
A. $\tau\omicron\alpha\alpha\upsilon\omega\gamma\epsilon-\omega\upsilon$,		A. $\tau\alpha\alpha\upsilon\omega\gamma\epsilon-\omega$,
V. $\omega\alpha\upsilon\omega\gamma\epsilon-\omega\upsilon$.		V. $\omega\alpha\upsilon\omega\gamma\epsilon-\omega$.

1. The vocative is like the nominative; and hence nouns in $\omicron\varsigma$, of the common form, often have the vocative like the nominative, after the Attic form; as $\phi\iota\lambda\omicron\varsigma$ ω Μενελας , Il. δ . 189.

2. The Attics often reject υ in the accusative of this declension, and almost always in the following words: $\alpha\delta\omega$, $\text{Απολλω}\varsigma$, $\epsilon\omega\varsigma$, $\text{Κεω}\varsigma$, $\lambda\alpha\gamma\omega\varsigma$, and $\text{Τυνδαρεω}\varsigma$. Sometimes in the nominative; as, $\tau\omicron\alpha\gamma\eta\rho\omega$ for $\alpha\gamma\eta\rho\omega\upsilon$; in the accusative plural, $\tau\alpha\varsigma\acute{\alpha}\lambda\omega$ for $\acute{\alpha}\lambda\omega\varsigma$. The Attics frequently decline nouns of the third declension, according to this Form; as, $\gamma\epsilon\lambda\omega\upsilon$, (Eurip. Ion. 1191.) for $\gamma\epsilon\lambda\omega\tau\alpha$ from $\gamma\epsilon\lambda\omega\varsigma$.

CONTRACTIONS.

The terminations $\omicron\upsilon\varsigma$ and $\omicron\upsilon\upsilon$ are contracted from $\omicron\omicron\varsigma$, $\omicron\omicron\upsilon$; $\epsilon\omicron\varsigma$, $\epsilon\omicron\upsilon$.

RULES,

1. If the two last vowels are short, change them into $\omicron\upsilon$; as,

οσίων, οσίων : but *εε* makes *η* ; as, ἀδελφιδεε, ἀδελφιδῆ.

2. If not, omit the former one ; as, οσίεα, οσίᾳ ; ἀπλωα, ἀπλωᾷ.

Sing.	Dual.	Plural.
N. οσί-εον, ἔν,		N. οσί-εα, ᾶ,
G. οσί-εα, ἔ,	N. A. V. οσί-εω, ῶ,	G. οσί-εων, ῶν,
D. οσί-εω, ῶ,	G. D. οσί-εοιν, οῖν.	D. οσί-εοις, οῖς,
A. οσί-εον, ἔν,		A. οσί-εα, ᾶ,
V. οσί-εον, ἔν.		V. οσί-εα, ᾶ.

Sing.	Dual.	Plural.
N. ὀν-οος, ὄς,		N. ὀν-οοι, οῖ,
G. τω ν-οα, ῶ,	N. A. V. τω ν-οω, ῶ,	G. των ν-οων, ῶν,
D. τω ν-οω, ῶ,	G. D. τοιν ν-οοιν, οῖν,	D. τοις ν-οοις, οῖς,
A. τον ν-οον, ὄν,		A. τας ν-οας, ἔς,
V. ω ν-οα, ῶ.		V. ω ν-οοι, οῖ.

So its Compounds *ευνος*, *ανος*, &c. Also, *ροος*, *χυνος*, *πλοος*, *χροος*, with their compounds.* Some contracts in *ῶς* take the form of the third declension ; as, *νῶς*, G. *νοος*, D. *νοῖ*.

Ιησῶς and diminutives in *ῶς* are thus declined.

Sing.	Sing.
N. Ιησ-ῶς,	N. Διον-ῶς,
G. Ιησ-ῶ,	G. Διον-ῶ,
D. Ιησ-ῶ,	D. Διον-ῶ,
A. Ιησ-ῶν,	A. Διον-ῶν,
V. Ιησ-ῶ.	V. Διον-ῶ,

THIRD DECLENSION.

The terminations of this Declension are nine, viz. α, ι, υ, ω, ν, ρ, σ, ξ, ψ.

Sing.	Dual.	Plural.
N. ὁ τιαν,		N. οἱ τιανες,
G. τα τιανος,	N. A. V. τω τιανε,	G. των τιανων,
D. τω τιανι,	G. D. τιν τιανοιν.	D. τοις τιανσι,
A. τον τιανα,		A. τας τιανας,
V. ω τιαν.		V. ω τιανες.

* The Compounds of *νοος* and *ροος* are not contracted in the nominative and accusative, and but seldom in the genitive plural ; as, *ευνος*, *ευνος*, not *ευνῶς*, *ευνῶς*. G. *ευνος*, seldom *ευνῶς*.

Sing.	Dual.	Plural.
N. το σωμα,	N. A. V. τω σωματι,	N. τα σωματα,
G. τῶ σωματος,	G. D. τοιν σωματιον.	G. των σωματων,
D. τῷ σωματι,		D. τοις σωμασι,
A. το σωμα,		A. τα σωματα,
V. ὠ σωμα.		V. ὠ σωματα.

Gender.

I. Nouns ending in εὺς, αν, υν, υς-εος, ων-οντος, ης-ηντος, are masculine ; as, ὁ βασιλεὺς, &c.

The following are Masculine with few exceptions.

Those ending in ειρ, ηρ, ωρ, υρ, ἦν, ὡς, &c, ψ, ας-αντος, ων-ωνος, ης-ητος.

II. Nouns ending in ας-αδος, της-τητος, αὺς, ω, and ις verbal, are always feminine ; as, ἡ λαμπας, &c.

The following are Feminine, with few exceptions.

Those ending in αις, εις, ιν, ις, λς, νς ρς, υς, (G. υος, υδος, υθος) ὠν-ονος.

Some are common ; as, ὁ, ἡ γειτων, &c.

III. Nouns ending in α, ι, υ, ος-εος, αρ-αρος, ορ-ορος, ας-ατος and αος, are neuter ; as, το σωμα, &c.

Genitive

The Genitive Singular ends in ος ; as, τιταν, τιταν-ος ; σωμα, σωματ-ος ; λαμπας, λαμπαδ-ος ; ορνις, ορνιθ-ος. If the last syllable of the Nominative contains a long vowel, it is usually changed into a short one in the genitive, and ι and υ into ε ; as, ποιμην, ποιμεν-ος ; αστυ, αστε-ος.

It is probable that all nouns of this declension ended originally in ε ; and that the genitive was formed by the insertion of ο before ε, as is still the case with a large class of them ; as, οφις, οφι-θς ; μυς, μυ-ο-ς ; Αραβς, (Αραψ) Αραβ-ος, κηρυξ, κηρυκ-ο-ς ; κυκλωψ, κυκλωπ-ο-ς ; κατηλιψ, κατηλιφ-ο-ς.

1. * Terminations in δς, τς, θς, νς, ρς, dropped the first letter ; † as ελπις for ελπιδς-ιδος ; χαρις for χαριτς-ιτος ; φως for φωτς-ωτος ; υδας for υδατς, υδατος ; ορνις for ορνιθς-ιδος ; αναξ for ανακτς, ανακτος ; μαρτυς for μαρτυρς-υρος.

*These changes are given as *probable*, rather than certain.

†By rule iv. page 5.

Sometimes the preceding vowel was lengthened ;* as, πους for ποδς-οδς ; κτεις for κτενς-ενος.

2. Sometimes the last letter was dropped ; as, νεκταρ for νεκταρς-αρς ; ξιν for ξινς, ξινος. In this case, the preceding vowel was commonly lengthened ; as, ποιμην for ποιμενς-ενος ; λιμνην for λιμνενς-ενος ; αξων for αξονς-ονος ; αστήρ for αστερς-ερς.

3. Sometimes both letters were dropped ; as, σωμα for σωματς-ατς ; μελι for μελιτς-ιτς ; γαλα for γαλαξ, from γαλακτς.

Accusative.

The accusative singular of nouns not neuter, is formed from the genitive, by changing ος into α ; as, τιταν, τιταν-ος, A. τιταν-α.

Exception 1. Nouns in ις,† υς, αυς, and ους, whose genitive is in ος pure, change ς of the nominative, into ν ; as, οφις, οφις, A. οφιν ; βοτρυς-υος, βοτρυν ; ναυς, ναος, ναυν ; βους, βοος, βουν.

To these add, λαας, λᾱς. Accus. λααν, λᾱν.

The poets often violate this rule ; as, βοτρυα for βοτρυν ; νῆα for νᾱν.

2. Many nouns in‡ ις and υς, whose genitive is not in ος pure, have both α and ν ; as, κορυς, κορυθος, κορυθα or κορυν ; κλεις, κλειδος, κλειδα or κλειν.

χαρις has χαριτα, and χαριν.

To these add compounds of πους ; as, ωκυπους, ωκυποδα or ωκυπουν.

Vocative.

The vocative is, for the most part, like the nominative ; as, τιταν, V. τιταν.

But the short vowel of the genitive, from the long vowel of the nominative, remains in the vocative ; as,

Nom.	Gen.	Voc.
πατηρ,	πατερος,	πατερ.
Δημοσθεν-ης,	-εος	Δημοσθeneς.
Ἐκτωρ,	Ἐκτορος,	Ἐκτορ.

*Vide rule iv. page 5.

†Except Δις, Διος, Acc. Δια, Jupiter.

‡Those whose last syllable has no accent ; when it is accented, the accusative is α only ; as, πατρίς, πατρίδα.

So likewise *σωτερ*, *Απολλον*, and *Ποσειδον*, whose genitives have a long vowel.

Nouns, (except those in *ης* and *ος*,) whose genitive is in *ος* pure, drop *ς* of the nominative, to form the vocative ; as,

Nom.	Gen.	Voc.
βασιλ-ευσ,	-εος,	βασιλευ.
βους,	βοος,	βου.
βοτρυς,	βοτρυος,	βοτρυ.
νους,	νοος,	νου.
So, παις,	παιδος,	παι.
κλεις,	κλειδος,	κλει ογ κλεις.

αναξ has for its vocative, *ανα* ; *γυνη*, *γυναι* ; *πες*, *πεν* ; *οδης*, *οδαν*.

Certain nouns in *ης* and *ας*, especially proper names, which were originally adjectives or participles, have the vocative like the nominative neuter of the primitive ; as, *Αιας*, *Αιαν*, V. *Αιαν*. *Σιμοεις*, *Σιμοεν*, V. *Σιμοεν*.

In proper names, the poets often reject the *ν* ; as, *Αια* for *Αιαν* ; *Θοα* for *Θοαν*.

Nouns in *ως*, and *ω*, *οος*, have the vocative in *αι* ; as, *αιδως*, V. *αιδοι* ; *ηχω*, V. *ηχοι*.

Dative Plural.

The dative plural is formed from the dative singular, by changing the last syllable into *σι* ; as, *σωμα-τι*, *σομα-σι* ; *τειχε-ϊ*, *τειχε-σι* ; *φλογ-ι*, (*φλογ-σι*) *φλοξι* ; *Αραβ-ι*, (*Αραβ-σι*) *Αραψι*. If *ν* precede the last syllable, it is dropped ;* as, *τιταν-ι*, *τιτα-σι* ; *παν-τι*, *πα-σι* ; and if *ε* or *ο* precede the *ν*, they are changed into their corresponding diphthongs *ει* and *ου* ; as, *λεον-τι*, *λεου-σι* ; *τυφθεν-τι*, *τυφθει-σι*.

Nouns ending in *σ*, preceded by a diphthong, annex *ι* to the nominative ; as, *βας*, *βαςι* ; *βασιλευς*, *βασιλευσι* ; *ναυς*, *ναυσι*.

Syncopated nouns in *ηρ*[†] have the dative in *ασι* ; as, *πατηρ*, *πατρασι* ; So, *αστηρ*, *αστρασι* ; *αρην*, *αρνος*, *αρνασι* ; *υις*, *υιασι*.

χερσι is from the obsolete *χερς*, and *μαρτυσι* from *μαρτυς*.

CONTRACTIONS.

Many nouns of this declension are contracted.

* By Rule iv. p. 5.

Except *γαστηρ*, *γαστηρσι*.

1. Two vowels are contracted into a single vowel or diphthong ; as, *τειχσα, τειχῆ ; τειχος, τειχῆς*.

2. By dropping a consonant, two vowels are brought together, which are afterwards contracted ; as, *κρατα, κραα, κραᾶ*.

3. A vowel is sometimes dropped entirely ; as, *πατηρ, πατερος, πατρος ; κενων, κενῶν*.

Some nouns are contracted in all the cases, and some in a part only.

In the oblique cases, there is no contraction, unless the former vowel is short, or a doubtful vowel used as short.

It should be remembered by the learner, that

The short vowels are,

ε, ο,

Which have their corresponding long ones,

η, ω.

And their corresponding diphthongs,

ει, ου.

The following are the rules of contraction for this declension, and likewise for all contracted Verbs.

1. When a short vowel is *doubled*, it is changed into its corresponding diphthong ; but *εε* of the dual commonly becomes *η* ; as, *βασιλῃς, βασιλῆς ; Λητος, Λητῆς*.

In verbs, * *εφιλεε, εφιλεῖ ; δηλοομεν, δηλῶμεν*.

In the dual, *Δημοσθενεε, Δημοσθενῆ*.

The dual sometimes follows the rule ; as, *σκελεε, σκελεῖ*.

2. When both the short vowels meet, they are contracted into *ε* ; as, *τειχος, τειχῆς ; βοεε, βῆς*.

In verbs, *φιλοομεν, φιλῶμεν ; δηλοετε, δηλᾶτε*.

3. A short vowel before *α* is changed into its corresponding long one,† and *α* is dropped ; as, *εα, ἦρ ; Λητοα, Λητῶ ; τυπᾶσαι, τυπᾶτη*.

But *εα* pure becomes *ᾶ* ; as, *χρεα, χρεᾶ*.

4. A short vowel before *ι* forms a diphthong with it ; as, *τειχει, τειχεῖ ; Λητοῖ, Λητοῖ*.

5. *ε* before a long vowel or diphthong is dropped ; as, *Ἑρακληε, Ἑρακλῆς ; τειχεων, τειχῶν*.

In verbs, *φιλεω, φιλῶ*.

6. *ο* before a long vowel is (with the vowel) contracted into *ῶ* ; as, *δηλωω, δηλῶ ; δηληετε, δηλῶτε*.

* An example in verbs is given, for the use of the student when he reaches Contract Verbs.

† Or as in one case, into its corresponding diphthong ; as, *αληθεε, αληθεῖ*.

‡ This rule applies only to verbs.

ο before a diphthong unites with the second vowel of the diphthong ; as, δηλοοῖ, δηλοῖ ; δηλοει, δηλοῖ ; δηλοη, δηλοῖ ; δηλοου, δηλῶ.

But in the termination οειν, ι being rejected, it is contracted into ε ; as, δηλοειν, δηλῶν.

7. When α precedes ο, ε or ω the contraction is into ω ; when otherwise, into α ; as, βοαξι, βοωσι ; σαιος, σως ; τιμαομεν, τιμῶμεν ; τιμας, τιμᾶ.

In diphthongs, ι is subscribed ; as, τιμασι, τιμᾷ ; τιμαη, τιμᾷ ; οραιωτο, ορῶτο.

8. Neuters in ας pure and ρας, reject τ in the oblique cases, to produce a concurrence of vowels ; as,

κερατα, κεραα, κερᾶ.
κερατων, κεραων, κερῶν.

9. If the former vowel be long, or ι or υ, strike out the other : as,

οφιεs, οφῖs. σινηπια, σινηπῖ
βοτρυεs, βοτρῦs. τιμηεν, τιμῆν.

First Form of Contracts.

Two terminations ; ος neuter ; ης feminine, except names of men.

Sing.	Dual.	Plural.
N. ἡ τριηρ-ης,	N. A V.	N. αἱ τριηρ-εs, ειs,
G. της τριηρ-εoς, εs,	τα τριηρ-εε, η,	G. των τριηρ-εων, ων,
D. τη τριηρ-ει, ει,	G. D.	D. ταιs τριηρ-εσι,
A. την τριηρ-εα, η,	ταιν τριηρ-εοιν, οιν.	A. τας τριηρ-εας, ειs,
V. ω τριηρ-εs.		V. ω τριηρ-εεs, ειs.

Sing.	Dual.	Plural.
N. το τειχ-οs,	N. A. V.	N. τα τειχ-εα, η,
G. τε τειχ-εoς, εs,	τω τειχ-εε, η,	G. των τειχ-εων, ων,
D. τω τειχ-ει, ει,	G. D.	D. τοιs τειχ-εσι,
A. το τειχ-οs,	τοιν τειχ-εοιν, οιν.	A. τα τειχ-εα, η,
V. ω τειχ-οs.		V. ω τειχ-εα, η.

1. Proper names in κλεης are, by the Attics, contracted into ης ; as Ἡρακλῆς-ᾱς. The Ionics retain the uncontracted form.

2. In some nouns ending in εος, the ε is entirely dropped ; as, σῶσεος, G. σπᾶεος σῶςεs. Sometimes they are otherwise contracted ; as σῶσεῖ, σῶῃ.

3. The Attics often change *σα* of the accusative singular into *α* ; as, *ευφρα, ευφᾶ*.

4. Proper names in *ης-εος*, and compounds of *ετος*, a year, often take the form of the first declension, in the accusative and vocative singular, and the nominative and accusative plural ; as,

ὁ Δημοσθένης, τὴ Δημοσθένης,
τον Δημοσθένην ὦ Δημοσθένη.
οἱ Δημοσθένας, τὰς Δημοσθένας.
τον ἐπ'Ἰασίην, οἱ ἐπ'Ἰασίαι, τὰς ἐπ'Ἰασίας.

Second Form of Contracts.

Two terminations, *ις* feminine, a few masculine* and common ; *ι* neuter.

Sing.	Dual.	Plural.
N. ὁ οφίς, G. τὴ οφ-εος, εως, D. τῷ οφ-εῖ, εἰ, A. τον οφιν, V. ὦ οφι.	N. A. V. τῷ οφεσ. G. D. τοιν οφεοιν, οφεων.	N. οἱ οφ-εες, εῖς, G. των οφεων, D. τοις, οφεσῖ, A. τὰς οφ-εας, εἰς, V. ὦ οφ-εες, εἰς.
Sing.	Dual.	Plural.
N. σινηπι. G. σινηπ-ιος, εως, D. σινηπ-ιῖ, ι, εἰ, A. σινηπι, V. σινηπι.	N. A. V. σινηπις. G. D. σινηπ-ιοιν, ων.	N. σινηπια, G. σινηπ-ιων, εων, D. σινηπισί, A. σινηπια, V. σινηπια.

The terminations *εως, εἰ, εων, εῖς*, belong to the Attics, and are most in use ; the other to the Ionics.

Third Form of Contracts.

Three terminations, *ες, υς*, masculine ; *υ* neuter.

Sing.	Dual.	Plural.
N. ὁ βασιλ-εως, G. τὴ βασιλ-εος, (εως) D. τῷ βασιλ-εῖ, εῖ, A. τον βασιλ-εα, V. ὦ βασιλ-ευ.	N. A. V. τῷ βασιλ-εε, ῆ, G. D. τοιν βασιλ-εοιν.	N. οἱ βασιλ-εες, εῖς, G. των βασιλ-εων, D. τοις βασιλ-ευσί, A. τὰς βασιλ-εας, εῖς, V. ὦ βασιλ-εες, εῖς.

* Masculine, *οφίς, λει-λιος, κίς, μαρκίς, μαντικίς, ποσικίς, πρυτανικίς, προσκομικίς, λατρικίς, κασικίς, κορικίς*.

20 Third Declension—4th and 5th Form of Contracts.

Sing.	Dual.	Plural.
N. ὁ πελᾶκ-υς,	N. A. V.	N. οἱ πελᾶκ-εες, εἶς,
G. τῆ πελᾶκ-εος, (εως)	τω πελᾶκ-εε, ἦ,	G. τῶν πελᾶκ-εων,
D. τῷ πελᾶκ-εϊ, εἷ,	G. D.	D. τοῖς πελᾶκ-εσι,
A. τὸν πελᾶκ-υν,	τοῖν πελᾶκ-εοιν.	A. τας πελᾶκ-εας, εἶς,
V. ὦ πελᾶκ-υ.		V. ὦ πελᾶκ-εες, εἶς.

Sing.	Dual.	Plural.
N. το ἀσῖ-υ	N. A. V.	N. τα ἀσῖ-εα, ἦ,
G. τῆ ἀσῖ-θοος, (εως)	τω ἀσῖ-εε, ἦ,	G. τῶν ἀσῖ-εων,
D. τῷ ἀσῖ-εϊ, εἷ,	G. D.	D. τοῖς ἀσῖ-εσι,
A. τὸ ἀσῖ-υ,	τοῖν ἀσῖ-εοιν.	A. τα ἀσῖ-εα, ἦ,
V. ὦ ἀσῖ-υ.		V. ὦ ἀσῖ-εα, ἦ.

1. The Attic genitive εως is most in use.

2. Some nouns in εως pure are otherwise contracted; as, χροῦς. Gen. χροῶς, χροῶς or χροῦς; Acc. χροῖα, χροῖα.

Some nouns in υς, make the genitive in υος, dative υῖ, nominative and accusative plural υς; as, ῥχθυς υος, υῖ, N. and A. Pl. ῥχθυες, ῥχθῦς.

Fourth Form of Contracts.

Two terminations, ως, ω, feminine.

Sing.	Dual.	Plural.
N. ἡ φειδ-ω,		N. αἱ φειδ-οι,
G. τῆς φειδ-οος, οῦς,	N. A. V. τα φειδ-ω,	G. τῶν φειδ-ων,
D. τῇ φειδ-οῖ, οῖ,	G. D. ταιν φειδ-οιν.	D. ταῖς φειδ-οις,
A. τὴν φειδ-οα, ῶ,		A. τας φειδ-ους,
V. ὦ φειδ-οι.		V. ὦ φειδ-οι.

1. There are only two nouns in ως of this form, αἰδως and ηως, which are rarely found out of the singular.

2. The dual and plural have the form of the second declension.

Fifth Form of Contracts.

Two terminations, ας pure, and ρας, neuter gender.

Singular.

N. το κερας,		
G. το κερατος,	κερας,	κεραῖς.
D. τῷ κερατι,	κεραϊ,	κεραῖ.
A. το κερας,		
V. ὦ κερας.		

Dual.

N. A. V. τῷ κερατι,	κερας,	κεραῖ.
G. D. τοιν κερατον,	κερασιν,	κερωῖν

Plural.

N. τα κερατα,	κεραα,	κεραῖ.
G. των κερατων,	κεραων,	κερων.
D. τοις κερασι.		
A. τα κερατα,	κεραα,	κεραῖ.
V. ὦ κερατα,	κεραα,	κεραῖ.

Some nouns are contracted by the omission of a vowel ;

1. In every case ; as, *κενέων, κενών.*

EXAMPLES.

εων. Sing.	αιας. Sing.
N. κεν-εων, ων.	N. λαιας, λᾱς.
G. κεν-εωνος, ωνος, &c.	G. λαιαος, λᾱος, &c.
εαρ. Sing.	αις. Sing.
N. εαρ, ῆρ.	N. δαις, δᾱς.
G. εαρως, ῆρως, &c.	G. δαιδως, δᾱδως, &c.

2. In part of the cases ; as, *θυγατηρ, Δημητηρ, αινηρ,* πατηρ, μητηρ, γαστηρ.†*

EXAMPLES.

Sing.	Dual.	Plural.
N. θυγατ-ηρ,		N. θυγατ-ερες, ρες,
G. θυγατ-ερος, ρος,	N. A. V. θυγατ-ερε, ρε,	G. θυγατ-ερων, ρων,
D. θυγατ-ερι, ρι,		D. θυγατ-ρασι,
A. θαγατ-ερα, ρα,	G. D. θαγατ-σπον, ρων.	A. θυγατ-ερας, ρας,
V. θυγατ-ερ.		V. θυγατ-ερες, ρες.

* *αηνρ* inserts *δ*, because *ν* never immediately precedes *ρ*.

† *πατηρ, μητηρ, γαστηρ*, have no contraction in the accusative singular and the genitive and accusative plural, to distinguish them from *πατῖ, μητρῖ, γαστρῖ*, of the first declension.

Sing.	Dual.	Plural.
N. αν-ηρ,		N. αν-ερες, δρες,
G. αν-ερος, δρος,	N. A. V. αν-ερε, δρε,	G. αν-ερων, δρων,
D. αν-ερι, δρι,		D. αν-δρασι,
A. αν-ερα, δρα,	G. D. αν-εροιν, δροιν,	A. αν-ερας, δρας,
V. αν-ερ.		V. αν-ερες, δρες.

Sing.	Dual.	Plural.
N. παλ-ηρ,		N. παλ-ερες, ρες,
G. παλ-ερος, ρος,	N. A. V. παλ-ερε, ρε,	G. παλ-ερων,
D. παλ-ερι, ρι,		D. παλ-ρασι,
A. παλ-ερα,	G. D. παλ-εροιν, ροιν.	A. παλ-ερας,
V. παλ-ερ.		V. παλ-ερες, ρες.

Γαστήρ differs from πατήρ and μητήρ, by making the dative plural γαστήρσι.

Some nouns are contracted only in the nominative, accusative and vocative plural.

Sing.	ις. Plural.		Sing.	αυς. Plural.	
N. ερις,	N. ερ-ιδες,	} εις.	N. ναυς,	N. ν-αες,	} αυς.
G. εριδος.	G. ερ-ιδας,		G. ναος.	A. ν-αας,	
	V. ερ-ιδες,			V. ν-αες,	

	εις. Plural.			υς. Plural.	
N. κλεις,	N. κλ-σιδες,	} εις.	N. βοίρυς,	N. βοίρ-υες,	} υς.
G. κλειδος.	A. κλ-ειδας,		G. βοίρυος.	A. βοίρ-υας,	
	V. κλ-ειδες,			V. βοίρ-υες.	

	νις. Plural.			ης. Plural.	
N. ορνις,	N. ορν-ιδες,	} εις.	N. βης,	N. β-οες,	} ης.
G. ορνιδος,	A. ορν-ιδας,		G. βοος,	A. β-οας,	
	V. ορν-ιδες,			V. β-οες,	

	ωις. Plural.	
N. καλπις,	N. καλπ-ιδες,	} εις.
G. καλπιδος.	A. καλπ-ιδας,	
	V. καλπ-ιδες,	

Εριδες, κλείδες, ορνιδες, &c. seem to have been contracted to avoid the unpleasant concurrence of the letters δς, θς,* which were not sufficiently separated by the intervening short vowel. This could not be done with the genitives κλειδος, ορνιδος, εριδος, because it would destroy their characteristic.

IRREGULAR NOUNS.

Irregular Nouns are either defective or redundant.

Defective.

Some are altogether indeclinable.

1. Names of letters ; as, το αλφα ; τα αλφα.
2. Cardinal numbers from πέντε to ἑκατόν.
3. Poetic nouns, which have lost the last syllable by apocope ; as, το δω for δωμα.
4. Proper names derived from other languages ; as, ὁ Ιακωβ, τα Ιακωβ.

Feminines are sometimes declined ; and those which have taken Greek terminations ; as, ὁ Ιακωβος.

Some have only one case ; as, N. ἄωξ, a house, V. ωταν, friend. Dual, οσσε, eyes. Plu. G. ἑαων, of good things. V. ω Ποιοι, O Gods.

Some have two cases ; as, N. λς, a lion. A. λιν, or λινα, N. φθοις or φθοῖς, cakes ; A. φθοιας.

Some neuters have the same word in three cases ; as, N. A. V. οναρ, δεμας, οφελος, βοειας, ἡδος, εελδωρ, λεπας, &c.

Some have the Singular only ; as, γῆ, αηρ, ἄλς, πυρ.

Some have only the plural ; as, names of festivals and some cities. Διονυσια, Bacchanalia, ; Αθηναι, Athens.

Redundant.

I. In the nominative,

1. Of the same declension ; as,

ἡ αντιδοτος,	το αντιδοτον, an antidote.
ὁ ζυγος,	το ζυγον, a yoke.
ὁ σταδιος,	το σταδιον, stadium, &c.

*Vide rule iv. page 5.

In the plural of the second declension ; as,

ὁ δεσμός, a bond ; οἱ δεσμοί, τὰ δεσμά.

ὁ κύκλος, a circle ; οἱ κύκλοι, τὰ κύκλα.

ὁ λυχνός, a candle ; οἱ λυχνοί, τὰ λύχνα.

Names of Gods and Men, being much in use, are more redundant than others. Jupiter is reckoned to have had ten ; Ζεὺς, Δεὺς, Βόδευς, Ζας, Ζης, Δις, Ζην, Ζαν, Δην, Δαν. These, however, differ only in dialect, and may be reduced to two, Δις,* and Ζην, which alone are declined.

N.	G.	D.	A.	V.
Δις, } Ζεὺς, } Ζην, }	Διος,	Διι,	Δια,	<u>Ζευ.</u>
Ζηνος,	Ζηνι,	Ζηνα,		

2. Of different declensions ; as,

ἡ βολή, ὁ βολός, a throw.

ἡ ἑσπέρα, ὁ ἑσπερος, evening.

ἡ νίκη, το νικος-εος, victory.

ὁ νοῦς-νοῦ, ὁ νοῦς-νοος, mind.

II. Redundant in the oblique cases, while the nominative is the same.

N.	Gen.	Gen.
ὁ Ἀγίς,	Ἀγίος,	Ἀγιδος, Agis.
ὁ Ἀρης,	Ἀρα,	Ἀρηλος, Ἀρεος, Mars.
ὁ μῆ-κης,	-κα,	-κηλος, a mushroom.
ὁ ἐρώς,	ἐρω,	ἐρωλος, love &c.

From these redundant nouns must be distinguished those which, with different terminations, have different meanings ; as, ὁ σίλος, grain ; το σίλον, food.

Some nouns are peculiar to dialects ; as, ἡ πυλῆ, a gate, Comm. ἡ πυλός, Ionic.

NOUNS DERIVED FROM OTHERS FOR DISTINCTION OF SEX.

Nouns are often derived from other nouns, for distinction of sex.

1. In the first declension, the feminine is formed by changing ης, into ις-ιδος, and τῆς into τις-τιδος, τρις-τριδος or τριας

Masc.

ὁ Σκυθῆς, a Scythian.

ὁ προφητῆς, a prophet.

ὁ αὐλητῆς, a piper.

ὁ ψαλῆς, a singer.

Fem.

ἡ Σκυθις-ιδος, a Scythian woman,

ἡ προφητισ-τιδος a prophetess.

ἡ αὐλητρίς-τριδος, a female piper.

ἡ ψαλτρία, a female singer.

*Δις has become obsolete.

A few are formed from *ας* ; as, ἡ νεανίς, from ὁ νεανίας, a young man.

2. In the second declension, *ος* is changed into *α* or *η* ; and sometimes into *ις-ιδος* and *αινα*.

Masc.	Fem.
ὁ δούλος, a man servant.	ἡ δούλη, a maid servant.
ὁ Θεός, a God.	ἡ Θεα, a Goddess.
ὁ ἀμνος.	ἡ ἀμνις-ιδος, a lamb.
ὁ λύκος.	ἡ λύκαινα, a wolf.

In the third declension. *ων* is changed into *αινα* ; *ης, ξ, ψ*, into *σσα* ; *εως*, into *εια, ις, or ισσα* ; *υς*, into *υσσα* ; *ηρ*, and *ωρ*, into *ειρα* ; *ως*, into *ωις, ωινη* or *ας*.

ὁ λέων, a lion.	ἡ λεαινα, a lioness.
ὁ Κρης, a Cretan.	ἡ Κρησσα, a Cretan woman.
ὁ Κίλιξ, a Cilician.	ἡ Κίλισσα, a Cilician woman.
ὁ βασιλεὺς, a king.	ἡ βασίλεια, a queen.
ὁ σωτήρ.	ἡ σωτῆρα, a Saviour.

1. Some masculines have many feminines ; as, ὁ Θεός. ἡ Θεα, ἡ Θεαινα. ὁ βασιλεὺς, king. ἡ βασίλισσα, βασίλισσα, βασίλις, βασίλινα, queen.

2. Anciently the same word was used in both genders ; as, ὁ, ἡ Θεός. ὁ, ἡ εἰρηός. ὁ, ἡ τυράννος. ὁ, ἡ δικαστής.

3. Some of these derivatives differ in signification ; as, φίλος, a friend. εἰρα, or εἰρα, a concubine.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into *αδης, ιαδης* and *ιδης*.

1. Nouns of the first declension, and *ιος* of the second, change the genitive *ς* into *αδης*. Βορέας, Βορέ-ς, Βορέ-αδης, the son of Boreas. Ἡλῖος, Ἡλί-ς, Ἡλί-αδης.

2. Other nouns change the termination of the genitive into *ιδης* ; as, Κρονός-ς. Κρον-ιδης. Αἰαξ, G. Αἰαχ-ος, Αἰαχ-ιδης. Νέστωρ, Νέστωρ-ος, Νέστωρ-ιδης.

3. But in *all* nouns which have the penult of the genitive long, the change is into *ιαδης* ; as, Λαερτιάδης-ς, Λαερτί-ιαδης. Αἰλίας-ς, Αἰλῆ-ιαδης.

The Ionics form their Patronymics in *ων* ; as, Κρονίων for Κρονιδης, from Κρονός.

The Eolics, in *αδης*. Τηρέαδης for Τηρέας.

Feminine patronymics end in *ις, ας, ῆς, ινη*, or *ωνη*.

1. Those in *ις* and *-ας* are formed from their masculines, by casting off *δη* ; as, *Νέστωρις*, daughter of Nestor, from *Νέστωρ-δης*, son of Nestor. *Ἡλιας* from *Ἡλιάδης*.

2. Those in *ηίς* are formed by changing the nominative of the primitive into *ηίς*. *Χρυσ-ης*, *Χρυσ-ηίς*. *Καδμος*, *Καδμηίς*.

3. Those in *ωνη* are formed from nominatives of the second declension in *ος* impure, and of the third form of contracts, in the third declension ; as, *Αδραστος*, *Αδραστινη*. *Νηρεως*, *Νηρινη*.

4. Those in *ωνη*, from nominatives in *ιος* of the second, and *ων* of the third declensions ; as, *Ικαριος*, *Ικαριωνη*. *Ἡλιων*, *Ἡλιωνη*.

DIMINUTIVES.

1. Masculine diminutives end in *ιας*, *αξ*, *ωνης*. *ιλος*, *υλος*, *ιχνος*, *ιθκος*, &c. ; as, *πατωιας*, a little father, from *πατωας*, a father, &c.

2. Feminine diminutives end in *ας*, *κη* *ιγξ*. *υλη*, *αχνη*, *ιχνη*, *ιθκη* ; as, *κρηνις*, a little fountain, from *κρηνη*, a fountain, &c.

3. Neuter diminutives end in *ιον*, *αιον*, *ειον*, *διον*, *ιδιον* *υλλιον*, *ακνιον*, *αριον*, *ασιον*, &c. ; as, *σπρεδιον*, a little sparrow, from *σπρεδος*, a sparrow &c.

4. One primitive has sometimes a variety of derivatives ; as, from *κορη*, a girl, is derived *κορισκη*, *κορασιον*, *κοριον*, *κοριδιον*.*

VERBALS

are generally formed by casting off the augment of their primitives, and changing the termination,

in the *First Person* of the Perfect Passive,

into	{	<i>μα</i> , as <i>γραμμα</i> ,	{	from <i>γεγραμμαι</i> ,
		<i>μη</i> , — <i>γραμμη</i> ,		— <i>δεδεσμαι</i> .
		<i>μος</i> , — <i>δεσμος</i> ,		— <i>νενοημαι</i> .
		<i>μων</i> , — <i>νοημων</i> ,		

in the *Second Person* of the Perfect Passive,

into	{	<i>ια</i> , as <i>δοκιμασια</i>	from <i>δεδοκιμασαι</i> ,
		<i>ις</i> , — <i>ποιησις</i>	— <i>πεποιησαι</i> .
		<i>ασιος</i> , — <i>θανησιος</i>	— <i>τεθανησαι</i> .
		<i>ιμιος</i> , — <i>χηνησιος</i>	— <i>κεχηνησαι</i> .

* Amplificatives have various terminations. Masculines end in *ιας*, as, *παγωνιας*, having a great beard, from *παγων*, beard : In *ος* ; as, *αρνιος* a full grown lamb, from *αρς*, a lamb.

Feminines end in *ις* ; as *δαιτις*, a great torch, from *δαις*, a torch. Neuters end in *ιον* ; as, *χερμαδιον* a great stone, from *χερμας*, a stone.

in the *Third Person* of the *Perfect Passive*,
Masc.

into { τηρ, as χαράκηρ from κεχαράκται.
της, — ποιητης — πεποιηται.
τικός, — κριτικός — κερκίται.
τος, — ακαθός — ηκαθίται.
τως, — κοσμητής — κεκοσμηται.

Fem.

into { τις, as πιστής from πεπιστίται.
τα, — ορχηστρα — ωρχησται.
τις, — ορχηστρίς
τους, — ορχηστεις

Neut.

into { τηριον, as ποιηριον from πεποίηται.
τρων, — διδακτρων — δεδιδάκται.
τός, τα, ταν, — γραπτός — γεγραπται.

in the *First Person* of the *Perfect Middle*,

into { εως, as τομεις, from τέτομα.
η, — επιστολη, — επεστολα.
ιον, — λογιον — λολεγα.
ος, — τονος, — τετονα.

A few are formed from other Tenses ; as,
λευκος, from the Present λευσσω ;
ταραχη, from the Perfect τέταραχα ;
θηκη. from the First Aorist έθηκα ;
φυγη, from the Second Aorist εφυγον.

ADJECTIVES.

Adjectives of three terminations.

The feminine follows the first declension of nouns ; masculines in ος, the second ; all other masculines, the third.

Sing.	ος. Dual.	Plural.
N. καλ-ος, η, ον,		N. καλ-οι, αι, α,
G. καλ-ου, ης, ου,	N. A. V. καλ-ω, α, ω,	G. καλ-ων, ων, ων,
D. καλ-ω, η, ω,		D. καλ-οις, αις, οις,
A. καλ-ον, ην, ον,	G. D. καλ-ον, αν, οιν.	A. καλ-ους, ας, α,
V. καλ-ε, η, αν.		V. καλ-οι, αι, α.

Adjectives in *ος* pure, and *ρος*, have the feminine in *α* ; as, *αξιος-α-ον*. *μακρος, -κρα, -κρον*.

Except compounds of *πλος* and adjectives in *εος*, denoting matter and color ;* as, *χρυσεος, η, εν* ; *φοινικεος, η, ον* ; also the numeral *ογδοος*.

Sing.	Dual.	Plural.
N. <i>μακρ-ος, α, ον,</i>		N. <i>μακρ-οι, αι, α,</i>
G. <i>μακρ-ου, ας, ου,</i>	N. A. V. <i>μακρ-ω, α, ω,</i>	G. <i>μακρ-ων,</i>
D. <i>μακρ-ω-α, η</i>		D. <i>μακρ-οις, αις, οις,</i>
A. <i>μακρ-ον, αν, ον,</i>	G. D. <i>μακρ-οιν, αιν, οιν.</i>	A. <i>μακρ-ους, ας, α,</i>
V. <i>μακρ-ε, α, ον-</i>		V. <i>μακρ-οι, αι, α.</i>

1. Some adjectives of this form are contracted ; as,

χρυσεος-ες, χρυση-η, χρυσειον-εον, &c.

απλοος-ες, απλοη-η, απλοον-εον, &c.

2. The defective adjective *σωος*, or *σως*, contracted from *σαος* or *σοος*, is thus declined :

Sing. N. *ο, η σως, (η σα) το σων.*

A. *τον, την, το, σων.*

Plur. N. *οι, αι, σωοι, (οι, σοι) τα σωα, σα.*

A. *τους, τας, σως, τα σωα, σα.*

3. These four, *αλλος, τηλικουλος, τοσουλος*, and *τοιουλος*, have the neuter in *ο* ; as, *αλλος-η-ο*.

4. Derivatives and Compounds have commonly but two terminations ; as, *ο, η αθαναλος, το αθαναλον*.

5. The Attics commonly give but two terminations to adjectives of this form ; as, *ο, η καλος, το καλον*.

Sing.	Dual.	Plural.
N. <i>οξ-υς, εια, υ,</i>	N. A. V.	N. <i>υξ-εες, εις, εiai, εα,</i>
G. <i>οξ-εος, ειας, εος,</i>	<i>οξ-εε, εια, εε.</i>	G. <i>οξ-εων, ειων, εων,</i>
D. <i>οξ-ει, ει, εια, ει, ει,</i>	G. D.	D. <i>οξ-εσι, εiaiς, εσι,</i>
A. <i>οξ-υν, εiαν, υ,</i>	<i>οξ-εοιν, εiαιν, εοιν.</i>	A. <i>οξ-εας, εις, ειας, εα,</i>
V. <i>οξ-υ, εια, υ.</i>		V. <i>οξ-εες, εις, εiai, εα.</i>

1. The Poets often make the accusative of the masculine and feminine singular in *εα* ; as, *αδεα πορην*, for *αδειαν πορην* ; *ερεα πονρον*, for *ερυν πονρον*.

* Except when *ρ* precedes *εος* ; as, *αργυρεος, -α-ον* ; also, *εφεμερος* and *χαμερος*.

2. Words belonging to this form, are sometimes used with only two terminations ; -as, Θηλυς εἶρση, Od. ε, 467.

ων.		
Sing.	Dual.	Plural.
N. ἐκ-ων, εσσα, ον,	N. A. V.	N. ἐκ-ονίς, εσαι, ονία,
G. ἐκ-ονίος, εσῆς, ονίος,	ἐκ-ονίε, εσα, ονίε,	G. ἐκ-ονίων, εσων, ονίων,
D. ἐκ-ονίι, εσῆι, ονίι,	G. D.	D. ἐκ-εσι, εσαις, εσι,
A. ἐκ-ονία, εσαν, ον,	ἐκ-ονίοιν, εσαιν, ονίοιν.	A. ἐκ-ονίας, εσας, ονία,
V. ἐκ-ων,* εσα, ον.		V. ἐκ-ονίε, εσαι, ονία.

ας.		
Sing.	Dual.	Plural.
N. π-ας, ασα, αν,	N. A. V.	N. π-αντες, ασαι, αντα,
G. π-αντος, ασῆς, αντος,	π-αντε, ασα, αντε,	G. π-αντων, ασων, αντων,
D. π-αντι, ασῆι, αντι,	G. D.	D. π-ασι, ασαις, ασι,
A. π-αντα, ασαν, αν,	π-αντοιν, ασαιν, αντοιν.	A. π-αντας, ασας, αντα,
V. π-ας, ασα, αν.		V. π-αντε, ασαι, αντα.

εις.		
Sing.	Dual.	Plural.
N. χαρι-εις, εσσα, εν,	N. A. V.	N. χαρι-εντες, εσαι, εντα,
G. χαρι-εντος, εσῆς, εντος,	χαρι-εντε, εσσα,	G. χαρι-εντων, εσων, εντων,
D. χαρι-εντι, εσῆι, εντι,	εντε,	D. χαρι-εισι, εσαις, εισι,
A. χαρι-εντα, εσαν, εν,	G. D.	A. χαρι-εντας, εσας, εντα,
V. { χαρι-εν & εσσα, εν,	χαρι-εντοιν, εσ-σαιν, εντοιν.	V. χαρι-εντε, εσαι, εντα.
{ χαρι-ει,		

ης.		ους.	
Sing.		Sing.	
N. τιμ-ης, ἡσσα, ἦν,		N. πλακ-ῆς, ἔσσα, ἔν,	
G. τιμ-ήντος, ἡσῆς, ἦντος,		G. πλακ-έντος, ἔσῆς, ἔντος,	
D. τιμ-ήντι, ἡσῆι, ἦντι,		D. πλακ-έντι, ἔσῆι, ἔντι,	
A. τιμ-ήντα, ἡσαν, ἦν,		A. πλακ-έντα, ἔσαν, ἔν,	
V. { † τιμ-ῆν, and ἡσσα, ἦν.		V. { † πλακ-ἔν and ἔσσα, ἔν.	
{ τιμ-ῆ,		{ πλακ-ῆ,	

* After this form, the participles of the present, 1st Future, and 2d Aorist Active are declined.

† Τιμῆς has, in the vocative case, τιμην and τιμῆ, whence we have τιμην and τιμῆ in the contracted form.

‡ Contracted from πλακῆσθαι and πλακῆσαι, the vocative of πλακεῖς.

Dual.	
N. A. V.	τιμ-ῆντε, ἥσσα, ἦντε,
G. D.	τιμ-ῆντοιν, ἥσσαιν, ἦντοιν.

Plural.	
N.	τιμ-ῆντες, ἥσσαι, ἦντα,
G.	τιμ-ῆντων, ἥσσων, ἦντων,
D.	τιμ-ῆσι, ἥσσαις, ἦσι,
A.	τιμ-ῆντας, ἥσσας, ἦντα
V.	τιμ-ῆντες, ἥσσαι, ἦντα.

Dual.	
N. A. V.	πλακ-ῆντε, ἔσσα, ἔντε,
G. D.	πλακ-ῆντοιν, ἔσσαιν, ἔντοιν.

Plural.	
N.	πλακ-ῆντες, ἔσσαι, ἔντα,
G.	πλακ-ῆντων, ἔσσων, ἔντων,
D.	πλακ-ῆσι, ἔσσαις, ἔσι,
A.	πλακ-ῆντας, ἔσσας, ἔντα,
V.	πλακ-ῆντες, ἔσσαι, ἔντα.

EXCEPTIONS.

ας.

Μελας and ταλας borrow their feminine from the obsolete μελαινος and ταλαινος ;

Sing.	Dual.	Plural.
N. μελ-ας, αινα, αν,	N. A. V.	N. μελ-ανες, αιναι, ανα,
G. μελ-ανος, αινης, ανος,	μελ-ανε, αινα, ανε,	G. μελ-ανων, αινων, ανων,
D. μελ-ανι, αινη, ανι,	G. D.	D. μελ-ασι, αιναις, ασι,
A. μκλ-ανα, αιναν, αν,	μελ-ανιον, αιναιν,	A. μελ-ανας, αινας, ανα,
V. μελ-αν, αινα, αν.	ανοιν.	V. μελ-ανες, αιναι, ανα.

In like manner ταλας.

Μεγας borrows the feminine gender, with most of the masculine and neuter, from the obsolete μεγαλ-ος, η, ον.

Sing.	Dual.	Plural.
N. μεγ-ας, αλη, α,	N. A. V.	N. μεγαλ-οι, αι, α,
G. μεγαλ-ου, ης, ου,	μεγαλ-ω, α, ω,	G. μεγαλ-ων, ων, ων,
D. μεγαλ-ω, η, ω,	G. D.	D. μεγαλ-οις, αις, οις,
A. μεγ-αν, αλην, α,	μεγαλ-οιν, αιν, οιν.	A. μεγαλ-ους, ας, α,
V. μεγ-α, αλη, α.		V. μεγαλ-οι, αι, α.

Πολυς borrows the feminine, and most of the masculine and neuter, from the obsolete πολλ-ος, η, ον.

Sing.	Dual.	Plural.
N. πολ-υς, λη, υ,	N. A. V.	N. πολλ-οι, αι, α,
G. πολ-λου, λης, λου,	πολλ ω, α, ω.	G. πολλ-ων, ων, ων,
D. πολ-λω, λη, λω,	G. D.	D. ωολλ-οις, αις, οις,
A. πολ-υν, λην, υ,	πολλ-οιν, αιν, οιν.	A. πολλ-ους, ας, α,
V. πολ-υ, λη, υ.		V. πολλ-οι, αι, α.

1. Πολυς is sometimes declined regularly by the poets, like οξυς; as, πολ-υς, εια, υ, &c. Iliad A. 559.

2. Πολλος, πολλη, πολλον, is sometimes found regularly declined in all the cases.

TERMINATIONS PECULIAR TO PARTICIPLES.

ων, οὔσα, ουν,	2d Future Active.	} after the 1st and 3d Declensions.
εις, εἰσα, εν,	1st and 2d Aorist Passive, and	
ους, οὔσα, ον, 3d	2d Conjugation of Verbs in μι.	
υς, ὕσα, υν, 4th	Conjugation of Verbs in μι.	
ως, ὤσα, ος,	Perfect Active and Middle.	
*ως, ὠσα, ὠς,	Perfect Middle Ionic.	

ων.

Sing.

- N. τυπ-ων, ἔσα, ἔν,
G. τυπ-οῦνλος, ἔσης, ἐνλος,
D. τυπ-οῦνλι, ἔση, ἐνλι,
A. τυπ-οῦνλα, ἔσαν, ἔν,
V. τυπ-ων, ἔσα, ἔν.

Dual.

- N. A. V. τυπ-οῦντε, ἔσα ἐντε,
G. D. τυπ-οῦνλοιν, ἔσαν, ἐνλοιν.

Plural

- N. τυπ-οῦντες, ἔσαι, ἐνλα,
G. τυπ-οῦντων, ἔσων, ἐντων,
D. τυπ-οῦσι, ἔσαις, ἐσι,
A. τυπ-οῦντας, ἔσας, ἐνλα,
V. τυπ-οῦντες, ἔσαι, ἐνλα.

ους.

Sing.

- N. διδ-ους, οὔσα, ον,
G. διδ-ονλος, οὔσης, ονλος,
D. διδ-ονλι, οὔση, ονλι,
A. διδ-ονλα, οὔσαν, ον,
V. διδ-ους, οὔσα, ον.

Dual.

- N. A. V. διδ-οντε, οὔσα, οντε,
G. D. διδ-ονλοιν, οὔσαν, ονλοιν.

Plural.

- N. διδ-οντες, οὔσαι, ονλα,
G. διδ-οντων, οὔσων, οντων,
D. διδ-οῦσι, οὔσαις, οῦσι,
A. διδ-οντας, οὔσας, ονλα,
V. διδ-οντες, οὔσαι, ονλα.

εις.

Sing.

- N. τυφθ-εις, εἰσα, εν,
G. τυφθ-ενλος, εἰσης, εντος,
D. τυφθ-ενλι, εἰση, ενλι,
A. τυφθ-ενλα, εἰσαν, εν,
V. τυφθ-εις, εἰσα, εν.

Dual.

- N. A. V. τυφθ-εντε, εἰσα, εντε,
G. D. τυφθ-ενλοιν, εἰσαν, εντοιν.

Plural.

- N. τυφθ-εντες, εἰσαι, εντα,
G. τυφθ-εντων, εἰσων, εντων,
D. τυφθ-εῖσι, εἰσαις, εἰσι,
A. τυφθ-εντας, εἰσας, εντα,
V. τυφθ-εντες, εἰσαι, εντα.

υς.

Sing.

- N. ζευγν-υς, ὕσα, υν,
G. ζευγν-υνλος, ὕσης, υνλος,
D. ζευγν-υνλι, ὕση, υνλι,
A. ζευγν-υνλα, ὕσαν, υν,
V. ζευγν-υς, ὕσα, υν.

Dual.

- N. A. V. ζευγν-υντε, ὕσα, υντε,
G. D. ζευγν-υνλοιν, ὕσαν, υνλοιν.

Plural.

- N. ζευγν-υντες, ὕσαι, υνλα,
G. ζευγν-υντων, ὕσων, υντων,
D. ζευγν-υσι, ὕσαις, υσι,
A. ζευγν-υντας, ὕσας, υνλα,
V. ζευγν-υντες, ὕσαι, υνλα.

*Contracted from α-ως, α-υια, α-ος.

ως.	
Sing.	
N. τετυφ-ως, υια, ος,	
G. τετυφ-οιος, υιας, οιος,	
D. τετυφ-οι, υια, οι,	
A. τετυφ-οια, υιαν, ος,	
V. τετυφ-ως, υια, ος.	
Dual.	
N. A V. τετυφ-οις, υια, οις,	
G. D. τετυφ-οιον, υιαν, οιον.	
Plural.	
N. τετυφ-οτες, υιαι, οια,	
G. τετυφ-οτων, υιων, οτων,	
D. τετυφ-οσι, υιας, οσι,	
A. τετυφ-οιας, υιας, οια,	
V. τετυφ-οτες, υιαι, οια.	

ως contracted.	
Sing.	
N. ἐστ-ως, ὦσα, ὦς,	
G. ἐστ-ωτος, ὠσης, ὠτος,	
D. ἐστ-ῶσι, ὠση, ὠσι,	
A. ἐστ-ῶτα, ὠσαν, ὠς,	
V. ἐστ-ως, ὦσα. ὦς.	
Dual.	
N. A. V. ἐστ-ῶτε, ὠσα, ὠτε,	
G. D. ἐστ-ῶτον, ὠσαν, ὠτον.	
Plural.	
N. ἐστ-ῶτες, ὠσαι, ὠτα,	
G. ἐστ-ῶτων, ὠσων, ὠτων,	
D. ἐστ-ῶσι, ὠσαις, ὠσι,	
A. ἐστ-ῶτας, ὠσας, ὠτα,	
V. ἐστ-ῶτες, ὠσαι, ὠτα.	

Adjectives of two Terminations.

EXAMPLES.

ην.			
Sing.		Dual.	Plural.
M. and F.	N.	M. F. and N.	M. and F.
N. τερ-ην,	ην.	N. A. V. τερ-ενε.	N. τερ-ενες,
G. τερ-ενος,			G. τερ-ενων.
D. τερ-ενι,		G. D. τερ-ενοιν.	D. τερ-εσι.
A. τερ-ενα,	εν.		A. τερ-ενας,
V. τερ-εν.			V. τερ-ενες,
			ενα.
			ενα.

ωρ.			
Sing.		Dual.	Plural.
M. and F.	N.	N. A. V.	M. and F.
N. μεγαλητ-ωρ,	ωρ.	μεγαλητ-ορε.	N. μεγαλητ-ορες,
G. μεγαλητ-ορος.			G. μεγαλητ-ορων.
D. μεγαλητ-ορι.			D. μεγαλητ-ορσι.
A. μεγαλητ-ορα,	ορ.	G. D.	A. μεγαλητ-ορας,
V. μεγαλητ-ορ.		μεγαλητ-οραιν.	V. μεγαλητ-ορες,
			ορα.
			ορα.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N. A. V.	N.	M. and F.	N.
N. αειν-ας,	αν.	αειν-αντε.		N. αειν-αντες,	αντα.
G. αειν-αντος.				G. αειν-αντων.	
D. αειν-αντι.				D. αειν-ασι.	
A. αειν-αντα,	αν.	G. D.		A. αειν-αντας,	αντα.
V. αειν-αν.		αειν-αντοιιν.		V. αειν-αντες,	αντα.

Sing.		Dual.		Plural.	
M. and F.	N.	N. A. V.		M. and F.	N.
N. ευχαρ-ις,	ι.	ευχαρ-ιτε.		N. ευχαρ-ιτες,	ιτα.
G. ευχαρ-ιτος.				G. ευχαρ-ιτων.	
D. ευχαρ-ιτι.				D. ευχαρ-ισι.	
A. ευχαρ-ιτα & ιν,	ι.	G. D.		A. ευχαρ-ιτας,	ιτα.
V. ευχαρ-ι.		ευχαρ-ιτοιιν.		V. ευχαρ-ιτες.	ιτα.

Sing.		Dual.		Plural.	
M. and F.	N.	N. A. V.		M. and F.	N.
N. αδααρ-υς,	υ.	αδααρ-υτε.		N. αδααρ-υες, υς,	υα.
G. αδααρ-υος.				G. αδααρ-υων.	
D. αδααρ-υι.				D. αδααρ-υσι.	
A. αδααρ υν,	υ.	G. D.		A. αδααρ-υας, υς,	υα.
V. αδααρ-υ.		αδααρ υοιν,		V. αδααρ-υες, υς,	υα.

Sing.		Dual.		Plural.	
M. and F.	N.	N. A. V.		M. and F.	N.
N. διπ ους,	ουν.	διπ-οδε.		N. διπ οδες,	οδα.
G. διπ-οδος.				G. διπ-οδων.	
D. διπ-οδι.				D. διπ-οσι.	
A. διπ οδα & ουν,	ουν.	G. D.		A. διπ-οδας,	οδα.
V. διπ ους & ου,	ουν.	διπ οδοιν.		V. διπ-οδες,	οδα.

* After the substantives of which they are compounded Thus, αροδ-ες, εν; G. -οντος; D. -οντι; A. -οντα, -εν. Contracted compounds of nouns of the 2d Declension: thus, ουν-ες, εν; G. -ε; D. -ε; A. -εν; V -ε, εν. In the same manner, those of μνα; ες, διμετες, &c.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.		M. and F.	N.
N. ενδοξ-ος,	ον.	N. A. V. ενδοξ-ω.		N. ενδοξ-οι,	α.
G. ενδοξ-ου.				G. ενδοξ-ων.	
D. ενδοξ-ω.		G. D. ενδοξ-οιν.		D. ενδοξ-οις.	
A. ενδοξ-ον.				A. ενδοξ-ους,	α.
V. ενδοξ-ε,	ον.			V. ενδοξ-οι,	α.

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. ευγε-ως,	ων.	N. A. V. ευγε-ω.		N. ευγε-ω.	
G. ευγε-ω.				G. ευγε-ων.	
D. ευγε-ω.		G. D. ευγε-ων.		D. ευγε-ως.	
A. ευγε-ων.				A. ευγε-ως,	ω.
V. ευγε-ως,	ων.			V. ευγε-ω.	

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. αληθ-ης,	ες.	N. A. V. αληθ-εσ, η.		N. αληθ-εες, εις, εα, η.	
G. αληθ-εος,	ες.			G. αληθ-εων,	ων.
D. αληθ-ει,	ει.	G. D. αληθ-εοιν, οιν.		D. αληθ-εσι.	
A. αληθ-εα, η,	ες.			A. αληθ-εας, εις, εα, η.	
V. αληθ-εσ.				V. αληθ-εες, εις, εα, η.	

Sing.		Dual.		Plural.	
M. and F.	N.			M. and F.	N.
N. γειτ-ων,	ον.	N. A. V. γειτ-ονε.		N. γειτ-ονες,	ονα.
G. γειτ-ονος.				G. γειτ-ονων.	
D. γειτ-ονι.		G. D. γειτ-ονοιν.		D. γειτ-οσι.	
A. γειτ-ονα,	ον.			A. γειτ-ονας,	ονα.
V. γειτ-ον.				V. γειτ-ονες,	ονα.

Comparatives in *ων* are declined like *γειτων*, except in the accusative singular, and the nominative, accusative and vocative plural.

* The Compounds of *φως*, *γλαυς*, sometimes those of *κρως*, after the 3d Declension. *δυσφ-ωτ, ως*; G. *-ωλος*; D. *-ων*; A. *-ωνα, ων*.

M.	F.	N.
Sing.		
N. μειζ-ων,		μειζ-ον.
G. μειζ-ονος.		
D. μειζ-ονι.		
A. μειζ-ονα μειζ-οα μειζ-ω,		μειζ-ον.
V. μειζ-ον.		

Dual.

N. A. V. μειζ-ονε.
G. D. μειζ-ονοιν.

Plural.

N. μειζ-ονες μειζ-οες μειζ-ους, μειζ-ονα μειζ-οα μειζ-ω.
G. μειζ-ονων.
D. μειζ-οσι.
A. μειζ-ονας μειζ-οας μειζ-ες, μειζ-ονα μειζ-οα μειζ-ω.
V. μειζ-ονες μειζ-οες μειζ-ες, μειζ-ονα μειζ-οα μειζ-ω.

Some *Substantives* are contracted like μειζ-ων; as Απολλων, Acc. Απολλωνα, Απολλωα, Απολλω.

Adjectives of two terminations are sometimes declined with three by the Poets; as, ερημ-ος, -η, ον. There are a few which commonly take a distinct termination in the feminine; as, τερ-ην, -εινα, εν, αιωνι-ος, -α, -ον.

Compounds in ης, and especially those in της, have only one ending; as, νεφεληγερετης, &c. In the *Æolic* and *Doric* dialects, they end in τα; as, νεφεληγερετα.



Adjectives of one termination.

These are mostly of the common gender, wanting the neuter. They are, 1. Adjectives compounded with substantives which remain unchanged; as πολυχειρ, &c. 2. Those derived from πατηρ and μητηρ, as παατωρ, &c. 3. Adjectives in ης-ητος, ως-ωτος, ας-αδος, ξ and ψ. All these take the form of the third declension of Nouns. 4. Adjectives in ης, and ας, which take the form of the first declension of Nouns, as εθελοντης: these are all masculine.

Comparison of Adjectives.

Comparison is made in *τερος*, *ταλος*, or *ων*, *ισλος*.

1. The comparative and superlative are formed by adding *τερος* and *ταλος* to the positive ; as,

μακαρ, *μακαρ-τερος*, *μακαρ-ταλος*.

απλως, *απλως-τερος*, *απλως-ταλος*.

-ος drops *ς* ; as, *μακρος*, *μακρο-τερος*, *μακρο-ταλος* ; and if the penult is short, changes *ο* into *ω* ;* as *σοφος*, *σοφω-τερος*, *σοφω-ταλος*.

When the penult is doubtful, i. e. either long or short, it may have *ο* or *ω* ; as, *ικανος*, *ικανότερος*, *ικανότατος*, or *ικανωτερος*, *ικανωτατος*.

-εις is changed into *ες* ; as, *χαριεις*, *χαριες-τερος*, *χαριες-ταλος*.

-ας, -ης, and -υς, add *τερος* and *ταλος* to the neuter.

μελας, *μελαν-τερος*, *μελαν-ταλος*.

ευρυς, *ευρυ-τερος*, *ευρυ-ταλος*.

-ων and -ην to the nominative plural ; as,

σωφρων, *σωφρωνες-τερος*, *σωφρωνες-ταλος*.

τερην, *τερηνες-τερος*, *τερηνες-ταλος*.

-ξ turns -ες of the nominative plural into *ιστερος*, *ισταλος* ; as,

βλαξ, *βλακες*, *βλαχ-ιστερος*, *βλαχ-ισταλος*.

The Attics compare many adjectives by *ιστερος*, *ιστατος* ; *αιτερος*, *αιτατος* ; *εδτερος*, *εστατος* ; the last in common with the Ionics ; as,

λαλος, *λαλιστερος*, *λαλιστατος*.

φιλος, *φιλαιτερος*, *φιλαιτατος*.

αφθονος, *αφθονεστερος*, *αφθονεστατος*.

II. Some adjectives have the comparison in *ων* and *ισλος* ; as, *ηδως*, *ηδων*, *ηδισλος*.

1. Some adjectives in *ος*, derived from substantives, have the comparison in *ων* and *ισλος*, formed from the original word ; as,

καλος, (from *καλλος-ος*), *καλλιων*, *καλλισλος*.

εχθρος, (from *εχθος-ος*), *εχθιων*, *εχθισλος*.

οικλος, (from *οικλος-ου*), *οιχλιων*, *οιχλισλος*.

αισχρος, (from *αισχος-ος*), *αισχιων*, *αισχισλος*.

* Else four short vowels would come together. To avoid *three*, Homer sometimes lengthens a short one.

μακρος, (from μακος-ος,) μακίων, μακιστος.

So, μικρος, (from the verb μω, ob.) μειων, μειστος.

χερης (ob.)

χειρων, χειριστος.

Some adjectives in *ος* have a double comparison ; as,

κακος,	{	κακιων,	κακιστος,
		κακωτερος,	κακωτατος.
φιλος,	{	φιλιων,	φιλιστος,
		φιλιτερος*,	φιλιτατος.

2. Some adjectives in *ος* are compared in both ways ; as,

βραδυσ,	{	βραδυτερος,	βραδυτατος,
		βραδιων,	βραδιστος.
ωκυσ,	{	ωκυτερος,	ωκυτατος,
		ωκιων,	ωκιστος.

3. The termination *ων*, with the preceding consonant, is often changed into *σων*, and by the Attics into *των* ; as,

βραδυσ,	{	βραδιων,	{	βραδιστος.
		βρασσων,		
ταχυς,	{	ταχιων,†	{	ταχιστος.
		θασσων,		
		θαττων, A.		
ελαχυσ,	{	ελασσων,‡	{	ελαχιστος.
		ησσων,§		
κρατυς	{	κρεισσων,	{	κραλιστος.
		κρειστων, A.		
μεγας	{	μειζων,	{	μεγιστος.
		μεζων, I.		

μεγας, as from μεγυς, makes regularly μεγιων, μεγιστος. By the rule, μεγιων becomes μεσσων, and, changing σσ into ζ, (see page 4,) μεζων, which was lengthened into μειζων ; so, ολιγος, (ολιγιων, ολισσων,) ολιζων, ολιγιστος.

4. A letter is sometimes dropped in comparison ; as,

ξαιδιος,	ξαιων,	ξαιστος,	{ for ξαιδιων, ξαιδιστος.
ξαιων	ξαστος,		

φιλος, φιλιτερος, φιλιτατος, for φιλοτερος, φιλοτατος.

* For φιλοτερος, φιλοτατος.

† ταχιων became θαχιων by transposition of the breathing ; (Vide Metathesis, page 6,) and thence θασσων.

‡ For ελαχιων.

§ For ηκιων, from obsolete ηκυς.

|| For κραλιων, changed into κρασσων, and κρεισσων, and lengthened into κρειστων.

παλαιος,	παλαιερος,	παλαιαλος, for
	παλαιοιερος,	παλαιοιαλος.
Θερειος,	Θερειερος,	Θερειαλος, for
	Θερειοιερος,	Θερειοιαλος.
πολυς,	πλειων and πλεων,	πλειστος, for
	πολλων,	πολιστος.

One is irregular in the comparative ;
αγαθος, αμεινων, αγαθωιαλος.

Comparisons from the Comparative Degree.

καλλων,	καλλιωτερος.	ξων,	{ ξαοτερον,	Ion.
λωων,	λωιτερος.		{ ξηιτερον.	
μειων,	μειοτερος.	χειρων,	χειροτερον.	
προτερος,	προτρευατερος.	χερειων,	χερειοτερον.	

From the Superlative.

χειριστος, χειριστοτατη ; κυδιστος, κυδιστατος ; ελαχιστος, ελαχιστο-
τερος ; πρωτος, πρωτιστος.

From Substantives.

βασιλευς,	βασιλευερος,	βασιλευιαλος	ξηγος,	ξηγιων,	ξηγιστος.
θεος,	θεωερος,		κερδος,	κερδιων,	κερδιστος.
φωρ,	φωροιερος,	φωροιαλος.	κυδος,	κυδιων,	κυδιστος.
κλεπτης,	κλεπτιερος,	κλεπτισιαλος.	αρης,	αριων,	αριστος.
κραμεις,	κραμειερος,	κραμεισιαλος.	χειρ,	χειρων,	{ χειριστος.
πληκτης,	πληκτιερος,	πληκτισιαλος.	χερειν,	χερειων,	
ποτης,	ποτιερος,	ποτισιαλος.			

From a Pronoun.

αυτος, ————— αυτοιαλος.

From Verbs.

βελωμαι,	{ βελτερος,	{ βελτιστος.*	φερω, φερτερος,	{ φερτατος.
λω,	{ βελτιων,			{ φεριστος.
	λωων, λωων,	λωστος.		{ φερπιστος.

From a Participle.

εβρωμενος, εβρωμενερος, εβρωμενεστατος.

*Others form these comparisons from βας, a weapon.

From Adverbs.

ανω,	ανωτερος,	ανωτατος.	προσω,	προσωτερος,	προσωτατος.
κατω,	κατωτερος,	κατωτατος.	εγγυς,	εγγυτερος,	εγγυτατος.
αφαρ,	αφαρτερος,	αφαρτατος.	εγγιων,	εγγιδιος.	
ενδος,	ενδοτερος,	ενδοτατος.	οπισω,	οπιστερος,	οπιστατος.
εσω,	εσωτερος,	εσωτατος.	πορρω,	πορρωτερος,	πορρωτατος.
εξω,	εξωτερος,	εξωτατος.	πρωι,	πρωιατερος,	πρωιατατος.
παρος,	παροτερος,	παροτατος.	υπο,		υποιδιος.

From Prepositions.

υπερ, υπερτερος, υπερτατος by Syncope υπατος.

υπο, υποιδιος, υποιδιος.

προ, προτερος, προτατος, Syn. προατος, by Contract πρωατος.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ρ for a hundred. But their letters being only twenty-four, they introduced three other characters; Vau, Ϛ, 6; Cophe, Ϙ, 90; Sanpi, ϙ, 900. Thousands were denoted by the same letters with a stroke under them; as, α, 1000.

α, 1.	ι, 10.	ρ, 100.	α, 1000.	ια, 11.
β, 2.	κ, 20.	σ, 200.	β, 2000.	ιβ, 12.
γ, 3.	λ, 30.	τ, 300.	γ, 3000.	ιγ, 13.
δ, 4.	μ, 40.	υ, 400.	δ, 4000.	ιδ, 14.
ε, 5.	ν, 50.	φ, 500.	ε, 5000.	ιε, 15.
ς, 6.	ξ, 60.	χ, 600.	ς, 6000.	ις, 16.
ζ, 7.	ο, 70.	ψ, 700.	ζ, 7000.	ιζ, 17.
η, 8.	π, 80.	ω, 800.	η, 8000.	ιη, 18.
θ, 9.	Ϙ, 90.	ϙ, 900.	θ, 9000.	ιθ, 19.

1. When letters are used to denote numbers, an oblique stroke is drawn over them; as, α, 1; β', 2.

2. The first letter in the name of a number, was sometimes put for that number; as, I for ια, from μια, one; II, from πέντε, five; Δ. from δέκα, ten; H, from HEKATON, one hundred; X, from Χίλιοι, a thousand; M, from Μυριοι, ten thousand.

Letters thus used, except Π , may be placed together to the amount of four, to express numbers; as, IIII , 4; $\Delta\Delta\text{II}$, 22; HH , 200; $\Delta\Delta\Delta\Delta$, 40; MMMM , 40,000. These letters, when inclosed within a Π , were multiplied by five, $\pi\epsilon\nu\tau\epsilon$; as, Π , 50.

3. Each letter may denote a number, according to its place in the alphabet; as, α , 1; β , 2; γ , 3; and so on to ω , 24.

Cardinal Numbers.

$\epsilon\iota\varsigma$,	one.
$\delta\upsilon\omicron$,	two.
$\tau\rho\epsilon\iota\varsigma$,	three.
$\tau\epsilon\sigma\sigma\alpha\rho\epsilon\varsigma$,	four.
$\pi\epsilon\nu\theta$,	five.
$\xi\grave{\xi}$,	six.
$\hept\alpha$,	seven.
$\omicron\kappa\omega$,	eight.
$\epsilon\nu\eta\epsilon\alpha$,	nine.
$\delta\epsilon\kappa\alpha$,	ten.
$\epsilon\nu\delta\epsilon\kappa\alpha$,	eleven.
$\delta\upsilon\omega\delta\epsilon\kappa\alpha$,	twelve.
$\delta\epsilon\kappa\alpha\tau\rho\epsilon\iota\varsigma$,	thirteen.
$\delta\epsilon\kappa\alpha\tau\epsilon\sigma\sigma\alpha\rho\epsilon\varsigma$,	fourteen.
$\delta\epsilon\kappa\alpha\pi\epsilon\nu\theta$,	fifteen.
$\delta\epsilon\kappa\alpha\epsilon\grave{\xi}$,	sixteen.
$\delta\epsilon\kappa\alpha\epsilon\pi\tau\alpha$,	seventeen.
$\delta\epsilon\kappa\alpha\omicron\kappa\omega$,	eighteen.
$\delta\epsilon\kappa\alpha\epsilon\nu\eta\epsilon\alpha$,	nineteen.
$\epsilon\iota\kappa\omicron\varsigma\iota$,	twenty.
$\epsilon\iota\kappa\omicron\varsigma\iota \epsilon\iota\varsigma, \&c.$	twenty-one, &c.
$\epsilon\tau\rho\iota\alpha\kappa\omicron\nu\iota\alpha$,	thirty.
$\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\omicron\nu\iota\alpha$,	forty.
$\pi\epsilon\nu\theta\eta\kappa\omicron\nu\iota\alpha$,	fifty.
$\xi\grave{\xi}\eta\kappa\omicron\nu\iota\alpha$,	sixty.
$\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\iota\alpha$,	seventy.
$\omicron\gamma\delta\omicron\eta\kappa\omicron\nu\iota\alpha$,	eighty.
$\epsilon\nu\nu\epsilon\nu\eta\kappa\omicron\nu\iota\alpha$,	ninety.
$\epsilon\kappa\alpha\tau\omicron\nu$,	a hundred.
$\delta\iota\alpha\kappa\omicron\varsigma\iota\text{-}\omicron\iota, \text{-}\alpha\iota, \text{-}\alpha$,	two hundred.
$\chi\iota\lambda\iota\text{-}\omicron\iota, \text{-}\alpha\iota, \text{-}\alpha$,	a thousand.
$\mu\upsilon\rho\iota\text{-}\omicron\iota, \text{-}\alpha\iota, \text{-}\alpha$,	ten thousand.
$\epsilon\kappa\alpha\tau\omicron\nu\iota\alpha\kappa\iota\sigma\mu\upsilon\rho\iota$ $\text{-}\omicron\iota, \text{-}\alpha\iota, \text{-}\alpha$,	} a million.

Ordinal Numbers.

$\pi\rho\omega\tau\omicron\varsigma$,	first.
$\delta\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$,	second.
$\tau\rho\iota\tau\omicron\varsigma$,	third.
$\tau\epsilon\tau\alpha\rho\tau\omicron\varsigma$,	fourth.
$\pi\epsilon\mu\pi\tau\omicron\varsigma$,	fifth.
$\epsilon\kappa\tau\omicron\varsigma$,	sixth.
$\epsilon\beta\delta\omicron\mu\omicron\varsigma$,	seventh.
$\omicron\gamma\delta\omicron\omicron\varsigma$,	eighth.
$\epsilon\nu\nu\alpha\tau\omicron\varsigma$,	ninth.
$\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	tenth.
$\epsilon\nu\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	eleventh.
$\delta\upsilon\omega\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	twelfth.
$\tau\rho\iota\sigma\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	thirteenth.
$\tau\epsilon\sigma\sigma\alpha\rho\epsilon\varsigma\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	fourteenth.
$\pi\epsilon\nu\theta\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	fifteenth.
$\xi\grave{\xi}\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	sixteenth.
$\epsilon\pi\tau\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	seventeenth.
$\omicron\kappa\tau\omega\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	eighteenth.
$\epsilon\nu\nu\epsilon\alpha\kappa\alpha\iota\delta\epsilon\kappa\alpha\tau\omicron\varsigma$,	nineteenth.
$\epsilon\iota\kappa\omicron\varsigma\tau\omicron\varsigma$,	twentieth.
$\epsilon\iota\kappa\omicron\varsigma\tau\omicron\varsigma, \pi\rho\iota\omega\tau\omicron\varsigma\&c.$	twenty-first, &c.
$\tau\rho\iota\alpha\kappa\omicron\varsigma\tau\omicron\varsigma$,	thirtieth.
$\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\omicron\varsigma\tau\omicron\varsigma$,	fortieth.
$\pi\epsilon\nu\theta\eta\kappa\omicron\varsigma\tau\omicron\varsigma$,	fiftieth.
$\xi\grave{\xi}\eta\kappa\omicron\varsigma\tau\omicron\varsigma$,	sixtieth.
$\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\varsigma\tau\omicron\varsigma$,	seventieth.
$\omicron\gamma\delta\omicron\eta\kappa\omicron\varsigma\tau\omicron\varsigma$,	eightieth.
$\epsilon\nu\nu\epsilon\nu\eta\kappa\omicron\varsigma\tau\omicron\varsigma$,	nintieth.
$\epsilon\kappa\alpha\tau\omicron\varsigma\tau\omicron\varsigma$,	a hundredth.
$\delta\iota\alpha\kappa\omicron\varsigma\iota\omicron\varsigma\tau\omicron\varsigma$,	two hundredth.
$\chi\iota\lambda\iota\omicron\varsigma\tau\omicron\varsigma$,	a thousandth.
$\mu\upsilon\rho\iota\omicron\varsigma\tau\omicron\varsigma$,	ten thousandth.
$\epsilon\kappa\alpha\tau\omicron\nu\iota\alpha\kappa\iota\sigma\mu\upsilon\rho\iota\text{-}$ $\omicron\varsigma\tau\omicron\varsigma$,	} a millionth.

All the cardinal numbers, from τεσσαρες, four, to εκατον, hundred, are undeclined : all above a hundred are declined ; as, διακοσι-οι, αι, -α, two hundred.

All ordinal numbers are adjectives of three endings, and regularly declined, like καλ-ος, -η, -ον, or αξι-ος, -α, -ον.

Examples of the Declension of εἰς, one ; δυο, two ; τρεις, three ; τεσσαρες, four.

Sing.			{	M.	F.	N.
N.	εἷς, μια, ἐν,			οὐδεις, ουδεμια, ουδεν,* &c.		
G.	ένος, μιας, ένος,			μηδεις, μηδεμια, μηδεν, &c.		
D.	ένι, μιᾷ, ένι,					
A.	ένᾱ, μιᾱν, έν.					

Dual.		Plur.	Plur.
			M. & F. N.
N. }	δυο and δυω,†	N. ———	N. τρεῖς, τρια,
A. }		G. δυν,	G. τριων,
G. }	δουιν and δειν.	D. δυσι,	D. τρισι,
D. }		A. ———	A. τρεῖς, τρια,

Plur.
M. F. and N.
N. τεσσαρες, τεσσαρα,
G. τεσσαρων,
D. τεσσαρσι,
A. τεσσαρας, τεσσαρα.

1. Ουδεις and μηδεις are sometimes resolved into their component parts, for the sake of greater strength ; as, εἰς ὑφ' ἑνός των πωποτε ανθρωπων κρατηθεντες, *having been overpowered by not one of those who then lived.* Xen. Hel. V. 41.

* εδινε, εδιναι ; μηδινε, μηδιναι, μηδισι, &c. sometimes occur.—From εις, one, is formed ἑτερος, the other (of two ;) and from οὐδεις, μηδεις, οὐδενος, μηδενος, neither (of two,) by rejecting ε as well as ι.

† δυο is sometimes an indeclinable ; Od. κ, 515 ; Ib. γ, 407.

2. Instead of *δυο* and *δυοιν*, Homer often uses *δοιοι*, *δοιους*, *δοιους*, derived from *δοιος*.

3. When two numbers are united, the least is commonly placed first with *και* between them; as, *πεντε και δεκα*; if the larger precede, the *και* is omitted; as, *δεκαπεντε*. When three numbers are united, the largest are placed first, with *και* between them; as, *νεας εκατον και εικοσι και επτα*.

Οκτω and *εννεα* are rarely or never thus united with other numbers: As in Latin *duodeviginti* is 18, so in Greek, (using a participle of the verb *δεω*) *εβασίλευσε δυοιν δεοντα τρεσαρακοντα εττα*, he reigned 38 years.

4. In expressing a mixed number whose fractional part was 1-2 (as 6 1-2) an ordinal, next greater than the whole number, was prefixed in the singular to the coin, weight, &c. with *ημι* between them; as, *εβδομον ημιταλαντον*, 6 1-2 talents; *τρτον ημιδραχμον*, 2 1-2 drachmae. When the cardinal number was prefixed in the plural, the sense was different; as, *τρια ημιταλαντα*, three half talents, or a talent and a half.

PRONOUNS.

Pronouns are divided into—

1. Personal. <i>εγω</i>, I; <i>συ</i>, thou; <i>ου</i>,* of him.	<i>ημετερος</i>, α, ον, our; <i>υμετερος</i>, α, ον, your; <i>σφ-ος</i>, η, ον, } their. <i>σφετερος</i>, α, ον, }
2. Possessive. <i>ε-μος</i>, η, ον, my; <i>σος</i>, ση, σου, thy; <i>ος</i>, or <i>ε-ος</i>, η, ον, his; <i>ωυτερος</i>, α, ον, our, of us two; <i>σφωυτερος</i>, α, ον, your of you two;	3. Relative. <i>τος</i>, η, ο, who; 4. Demonstrative. <i>ταυτος</i>, η, ο, he, she, it; <i>εκεινος</i>, η, ο, that; <i>ουλος</i>, αυτη, τουτο, this.

* In prose this pronoun is commonly used by the Attic writers in a reciprocal sense.

† *Ος* is frequently used in the sense of *αυτος*, as *η δε ος*, "said he."

‡ *Αυτος* in the oblique cases signifies; "he" but in the nominative "he himself," *ipse*. *Ο αυτος* denotes "the same."

5. Reciprocal.

εμαυτου, of myself;
σεαυτου, of thyself;
εαυτου, of himself;

αλληλων, of one another.

6. Indefinite.

*τις, τι, any;
δεινα, some one.

Sing.	Dual.	Plur.
N. εγω,		N. ἡμεῖς,
G. εμου or μου,	N. A. κωϊ, κω,	G. ἡμων,
D. εμοι or μοι,		D. ἡμιν,
A. εμε or με.	G. D. κωϊν, κων.	A. ἡμας.

Sing.	Dual.	Plur.
N. συ,		N. ὑμεῖς,
G. σου,	N. A. σφωϊ, σφω,	G. ὑμων,
D. σοι,		D. ὑμιν,
A. σε.	G. D. σφωϊν, σφων.	A. ὑμας.

Sing.	Dual.	Plur.
N. —		N. σφεις,
G. ου,	N. A. σφωε, σφε,	G. σφων,
D. οι,		D. σφισι,
A. ε.	G. D. σφωϊν, σφιν.	A. σφας.

Sing.	Dual.	Plur.
N. ος, η, ο,		N. οι, αι, α,
G. ου, ης, ου,	N. A. ω, α, ω,	G. ων, ων, ων,
D. ω, η, ω,		D. οῖς, αῖς, οῖς,
A. ον, ην, ο.	G. D. οῖν, αῖν, οῖν.	A. οὖς, αῖς, α.

αυτος and εκεινος are declined like ος, η, ο.

ουτος, αυτη, τουτο, is compounded of the article ο and αυτος. It is declined, and prefixes τ, like the article; thus :

* τις is frequently an interrogative.

	Sing.	
N. <i>ὅυλος,</i>	<i>ἄνλη,</i>	<i>τούλο,</i>
G. <i>τούλου,</i>	<i>ταυλης,</i>	<i>τούλου,</i>
D. <i>τούτω,</i>	<i>ταυλη,</i>	<i>τούτω,</i>
A. <i>τούτον,</i>	<i>ταυλην,</i>	<i>τούλο.</i>
	Dual.	
N. A. <i>τούτω,</i>	<i>ταυλα,</i>	<i>τούτω,</i>
G. D. <i>τούτων,</i>	<i>ταυλαιν,</i>	<i>τούλων.</i>
	Plural.	
N. <i>όυλοι,</i>	<i>άνλαι,</i>	<i>ταυλα,</i>
G. <i>τούλων,</i>	<i>ταυλων,</i>	<i>τούλων,</i>
D. <i>τούλοις,</i>	<i>ταυλαις,</i>	<i>τούλοις,</i>
A. <i>τούλους,</i>	<i>ταυλας,</i>	<i>ταυλα.</i>

1. In the same manner are declined *τοῖςτος*, *τηλαῖςτος*, and *τοδῆςτος*.

2. In the Attic writers, the demonstratives *ὅυτος* and *ἐκεῖνος* often assume *ι*, to indicate more forcibly; as, *ὅυτοσι*, *άντηι*, G. *τούλουι*, *ταυλησι*, &c. *α* and *ο* are dropped before the *ι*; as, *τούτι* for *τούτοι*; *ἐκεινι* for *ἐκεῖνοι*.

From the Personal Pronouns and *αυλος* are compounded* *εμαυλου*, *σεαυλου*, *έαυλου*.

Sing	
N. _____	
G. <i>έαυλῃς, έαυλῃς, έαυλῃς,</i>	
D. <i>έαυλῷ, έαυλῇ, έαυλῷ,</i>	
A. <i>έαυλον, έαυλην, έαυλο.</i>	
Plural.	
N. _____	Plural.
G. <i>έαυλων, έαυλων, έαυλων,</i>	N. _____
D. <i>έαυλοις, έαυλαις, έαυλοις,</i>	G. <i>αλληλ-ων, -ων, -ων,</i>
A. <i>έαυλῃς, έαυλας, έαυλα.</i>	D. <i>αλληλ-οις, αις, ος,</i>
	A. <i>αλληλ-ης, -ας, -α.</i>

* Homer never uses these reciprocals, but *εμῖ αὐλων*, *σεῖ αὐλον*, and *ἱ αὐλον* or *αὐλον*, &c.

They have no nominative, because a reciprocity of action is exerted on the agent.

έαυλου is often found by Crasis for *έαυλου* and *σεαυλου* for *σεαυλου*. It is used by the Attics in the three Persons.

In like manner are declined *εμαυτε* and *σεαυτε* in the *singular* Number only.

Sing.	Dual.	Plur.
N. <i>τις, τι,</i>	N. A. <i>τινε,</i>	N. <i>τινες, τινα,</i>
G. <i>τινος,</i>	G. D. <i>τινοῖν.</i>	G. <i>τινῶν,</i>
D. <i>τινι,</i>		D. <i>τισι,</i>
A. <i>τινα, τι.</i>		A. <i>τινας, τινα.*</i>

1. The Attics use *τε* for *τινος*, *τω* for *τινι*, and *τον* for *τινα* : so in composition, *δτε*, *δτω* from *δστις* ; *ἀττα* for *ἀτινα*.

2. *τις*, as an interrogative, has the responsive *οστις* ; as, *τις ταστο εποιησ* ; Who did this ? *ουκ οίδα δστις*, I know not who.

3. Anciently, there was another interrogative pronoun, viz. *πος*, *πη*, *πο*, *where* ? or *in what place* ? and its responsive, *δπος*, *δπη*, *δπο*, *there*, or *in that place*. They are now used as adverbs, in the genitive and dative singular only. From them are formed, in the comparative, *ποτερ-ος*, *-α*, *-ον*, *which one* (of two ?) and its responsive *δπολσρος*. From them also are derived many adjectives and adverbs now in use †

* *δς* and *τε* are often joined, and signify *whoever* ; thus, *δςτε, ητις*, *δτι*, &c.

† Among the pronouns are ranked the gentile adjectives, derived from *δαπιδν*, *the soil*, and a substantive pronoun ; viz. *ημδαπ-ος*, *-η*, *-ον*, *of our country or people* ; *υμδαπ-ος*, *-η*, *-ον*, *of your country or people* ; *ποδαπ-ος*, *-η*, *-ον*, *of what country or people*.

From the neuter of the article, relative *δς*, interrogative *πος*, and its responsive *δπος*, are derived other adjectives much in use ; as,

Article.

το, *the*.

τοῖος, *of the kind*.

ποσος, *of the number*.

τηλικος, *of the size*.

Interrogative.

πο, *what*.

ποῖος, *of what kind*.

ποσος, *of what number*.

πηλικος, *of what size*.

Relative.

δ, *which*.

οῖος, *of which kind*.

δσος, *of which number*.

ηλικος, *of which size*.

Responsive.

δπο, *that*.

δποῖος, *of that kind*.

δποσος, *of that number*.

δπηλικος, *of that size*.

From these and *οὗτος* are derived *τοῦτο*, *τοιαυτη*, *τοῦτο*, *of this kind* ; *τοσῶτος*, *of this number* ; *τηλευτος*, *of this size*.

Sing.

N. ὁ, ἡ, το, δεινα, or δεις.

G. το, της, τη, δειναλος, or δεινος.

D. τω, τη, τω, δεινατι, or δεινι.

A. τον, την, το, δεινα.

Δεινα is sometimes undeclined. Aris. Thes. 622.

 VERBS.

Verbs are Active, Neuter, Deponent.

Active Verbs may be divided into Transitive and Intransitive. An *Active-transitive* verb denotes an action which passes from the agent on to some object ; as, τυπω τον Ιωαννην, I beat John. An *Active-intransitive* verb denotes an action which has no effect on any thing beyond the agent himself ; as, ἵππος τρεχει, the horse runs. What are commonly called Neuter verbs are really *intransitives*, because the effect is confined within the object. Those only, which denote a mere state of existence without action, as *to be*, &c. are properly *Neuter* ; though the name is more commonly applied to all intransitive verbs.

Active transitive verbs have three voices :

The active, which denotes an action that passes from an agent on to an object ; as, τυπω τον ανθρωπον, I beat the man.

The Middle, which denotes *reflected* action, or what an agent does *to himself*, or *in his own* concerns ; as, τυπωμαι, I beat myself ; αποσασθαι υδωρ, to draw water for oneself.

The Passive, which denotes the receiving of an action from some agent ; as, τυπωμαι, I am beaten, (sc. υπο τινος, by some one.)

Neuter verbs have generally the form of the Active, though tenses are often taken from the *middle*, or *passive*, with one uniform intransitive signification ; as, θνησχω, θνησκομαι, to die.

Deponent verbs have the form of the middle, with some tenses taken from the passive, and a neuter or active meaning ; as, δεχεσθαι, to receive ; γινομαι, to be.

On the Middle Voice.

There are many words in every language, which denote peculiarly what we do *to ourselves*, or *for ourselves*. Such in English are the words, to *receive*, *accept*, *hire* ; to *sit* which is to *seat oneself* ; to *lie*, which is, to *lay oneself down* ; to *rise*, which is, to *raise oneself up*. Such words have, in English, no peculiar form, and do not therefore, demand a separate discussion. But in Greek, they differ in *form* as well as meaning. These are called *Middle verbs*, or are said to be in the *middle voice*.

Μισθω, in the active, signifies *to let* ; μισθοομαι, in the middle signifies *to procure that another let to oneself* ; i. e. *to hire* ; and in this instance the English verb *to hire* has no less the middle signification than the Greek μισθοομαι.

Κυλινδεῖν την σφαιραν is *to roll the ball* ; in the middle, ἡ σφαῖρα κυλινδεῖται the ball rolls itself, or simply the ball rolls ; in the passive, ἡ σφαῖρα κυλινδείται, the ball is rolled.

The Middle Voice denotes,

I. Operation on ourselves *external* ; as, φυλατῖσθαι, to guard oneself, or beware—Collectanea, Græca Minora, page 60 ; * τραπεῖσθαι, to turn oneself, page 36 ; μιμεισθαι, to make oneself like, 53 ; παρασκευάζεσθαι, to prepare oneself, 66 ; προκατακλινεσθαι, to seat oneself above, 49 ; φαινεσθαι, to show oneself, to appear 68 ; λασασθαι, to wash oneself, to bathe ; ἰσθῆναι, active, is, to set up ; ἰσθῆσθαι, to set up oneself, or to stand ; ἐγκαθεζεσθαι, to seat oneself, 13.

2. Operation on ourselves, *internal* ; as φοβεῖσθαι, to make oneself afraid, to fear ; from φοβέω, to terrify, 37. λυπείσθαι, to afflict oneself, to mourn ; from λυπώω, to afflict, 10, 12, 43. πείθεω is, to persuade ; πείθεσθαι, to persuade oneself, to believe, to trust, to obey.

3. Operation of a *mixed nature* ; as, ἀπεχεσθαι, to restrain oneself, to abstain, 71. ἀπαλλαστῖσθαι, to take themselves over, to revolt, 58. εὐωχεῖσθαι, to feast themselves, 55. κοιμᾶσθαι, to cause themselves to sleep, to sleep ; from κοιμᾶω, to cause to sleep, 16, 107. περιπλεκομένων, binding themselves about, 17. ἐπωμοσαμην, I bound myself by an oath, 35. διδασκᾶσθαι τεχνην, to give oneself to learn an art, to learn an art.

* For the sake of the younger student, examples are taken from the Collectanea Græca Minora, second American edition ; a book in the hands of every one.

II. The middle denotes what we do *for* ourselves. λυειν τινα is, to release any one ; but when Chryses is said to come, λυσομενος την θυγατρα, it is for the gratification of his parental feelings.

πολεμον ποιησαι is, to make war ; πολεμον ποιησασθαι, to make war in self-defence.

λεξαμενος, choosing for yourself, 12, 31 ; οναιμην, I should make gain to myself, 32 ; αρυσαμενος, drawing for oneself, 38 ; οικοδομεισθαι, to build for oneself, 41 ; αιτεισθαι, to ask for oneself, 66 ; τιμωρησασθαι, to avenge oneself, 6 ; κομιζειν, to bear or take ; κομιζεσθαι, to take to oneself, to receive, &c.

To this class may be referred many verbs of washing, dressing, &c. A woman puts on, or looses her girdle, the verb is middle : she puts the girdle on to another, the active is used. A man washes his own hands, the middle is used : his servant washes them, the active.

III. The middle is used to express what we do *within* or *among* ourselves ; as, κατηριθμησω, you was counting up with yourself, 43 ; ποιεισθαι, to make between them, 12 ; ενειμαντο, they divided between themselves ; λογισωμεθα, let us have a reckoning between ourselves, 43.

Verbs of contending, disputing, fighting, &c. have generally a reference to both parties, and are therefore put in the middle ; as, μαχεσθαι, *pugnare inter se*. When the active of these verbs is used, the reference is to one of the parties ; as, πολεμειν, to make an attack.

IV. The middle is used to denote that which we cause to be done for us ; as, κειρασθαι, to get oneself shaved. εγγαφεσθαι, to get oneself enrolled. χρησαι is, to lend ; χρησασθαι, to procure something to be lent to oneself, to borrow, to use.

The active has sometimes the signification of the middle, the reciprocals εμαυτον, σεαυτον, &c. being understood ; as, ισταναι, (supp. εμαυτον.) to present myself, 55.

The passive has sometimes the signification of the middle, especially in the aorists ; as, φηναι, to appear ; εκρυβη, he hid himself, 8, 16 ; αλλαγετης, you change yourself, 52 ; κοιμηθησαν, they slept, 72. In such instances, the person indicated by the nominative case, is likewise the cause of the action ; so that he is at once the agent and the person acted upon, or, in other words, he acts on himself. εφανη, was showed, i. e. by himself. αλλαγετης, you were changed, i. e. by yourself,

or, you changed yourself ; *σκοιμηθήσαν*, were made to sleep by themselves, i. e. they went to sleep, or slept.

The passive has likewise sometimes the signification of the active, and the active that of the passive ; especially in the perfect and aorists, among the Attics ; as, *ἐάλωκε*, had been taken ; *ἠρασθης*, you loved ; *πρωποιημενος*, he who made.

The proper signification of the middle is most evident in the aorists ; the future *middle* has commonly an active meaning, though sometimes a passive.

What is called the perfect middle (more properly 2d perfect active) never has the signification of the middle verb.

Moods.

The moods are five ; *indicative, imperative, optative, subjunctive, and infinitive.*

The indicative, in Greek, represents a thing as actually existing or occurring ; and not as dependent on the ideas and feelings of the speaker. It is therefore frequently used where the subjunctive is employed in Latin or English.

The optative and subjunctive represent an action not in its actual relations, but rather in reference to the ideas and feelings of the speaker. The subjunctive does this more *determinately* than the optative ; the leading idea of the optative is *desire, uncertainty, possibility, hesitation, modesty*. In independent propositions the optative,

1. Expresses a wish or prayer ; as, *μη γένοιτο*, may it not be ; *ἦδεως αν θεασαμην*, I should like to see.

2. In connexion with *αν*, it denotes doubt, conjecture, possibility, inclination to a thing but no decision respecting it ; as, *τινες αν ειν νομεις*, they were, perhaps, Shepherds ; *ικαισθε*, ye may possibly come.

3. It expresses a definite assertion with politeness or modesty ; as, *εγω αν κρυψαιμι*, I will (would) no longer conceal it from you.

4. Sometimes it is used for the imperative to convey a command or request in milder terms ; as, *χωρις ειδω*, go (you may go) in. This softened mode of command is common in English.

5. It is sometimes used for the indicative, giving an air of indeterminateness to the *circumstances* of an action which is determinate in itself ; as, *των νεων δε καταδυσαιαν*, the ships which they may (or might) have sunk. This form is very

common in English: "bring all the books which you *may have with you*" i. e. "all which it *may be the fact* that you have," or more directly, "all you have."

6. It is often used for the potential mood denoting power or volition; as, οὐκ ἂν δὴ μὲνεις αὐτὸν; could you not withstand him? εὐελησείεν αὐν; would he be willing?

In secondary propositions, or members of a sentence *dependent* on some other member,

1. When the verb in the *primary* member expresses an action in *past* time, the verb of the *secondary*, or dependent, member is usually put in the optative; as, ἀπιέναι ἐκέλευε καὶ μὴ σπεδίζειν, ἵνα ὥς οἰαδὲς εἰλθοί, he (Agamemnon) told him to depart without inflaming his anger, that he (Chryses) might return in safety. But if the verb of the primary member of the sentence denotes an action in the *present* or *future*, then the subjunctive is used; vide II. A. 26. where the same story is told in the present.*

2. After adverbs of time, ὅποτε, ὅτε, ἐπειδὴ, the optative is used when there is a reference to a past action which is somewhat *indeterminate* in its circumstances; as, ὅποτε Κρητὴν ἰκοίτο, when he came (when it *may have been the fact* that he came) from Crete.

3. So after ὅς, ὅστις, &c. if the person or thing be signified generally or indeterminately, the optative is used when a *past* action is spoken of; the subjunctive, when the action is present or future.

4. In narration the optative is frequently used in quoting the *substance* of what another has said, but not the words; here the indeterminateness respects the phraseology.

Tenses.

There are nine tenses; the present, imperfect, the first and second aorists, and first and second futures, the perfect, pluperfect, and the paulo-post future, which belongs only to the passive.

The indicative, optative, and infinitive moods have all the tenses. The subjunctive and imperative want the futures;

*That which is in Latin the sequence of tenses, is in Greek, the sequence of moods. In those cases in Latin where the subjunctive imperfect is used after conjunctions, in Greek the optative is used.

though the subjunctive seems to have, sometimes, a first future ; as, *κερδηθῇσονται*, 1 Pet. iii. 1 ; *καυθῇσώμαι*, 1 Cor. xiii. 3.

On the Signification of the Tenses.

Time is naturally divided into past, present, and future. An action, performed in either of these periods, may be represented as taking place *definitely* or *indefinitely*. Definitely, as, *γραφω*, I am writing ; indefinitely, *γραφω*, I write ; *ζωα τρεχει*, animals run. Definitely, as, *γεγραφα*, I have been writing ; indefinitely, *εγραφα*, I wrote.

An action may likewise be represented as *complete* or *incomplete*. *Γραφω*, I write, or am writing, denotes that the action is performing, and therefore not completed. But the moment the writing is finished, I may say *γεγραφα*, I have been writing ; which denotes, 1st, that the action is *completed*, and for this reason the tense is called the *perfect* ; 2d, that the action is *past*, and hence the tense is called the *preter-perfect* ; and 3d, that the action is connected with the present time, either in *itself*, or its *consequences*, or its attendant *circumstances*. In this last circumstance lies the difference between this tense and the aorists. *Εγραφα*, I wrote, expresses an action *completed* in past time, *indefinite*, i. e. without reference to any other action at the same, or a different time. The pluperfect, *εγεγραφειν*, I had written, expresses an action completed in past time, prior to another past time.

An action performed in past time may likewise be represented as *incomplete* or *imperfect*. *Εγραφον*, I was writing, expresses an action continued for a time, but not brought to a complete close. It has been called, not improperly, the *present anterior*, as expressing an action *present* to a past time.

It remains to state more particularly, under each of the tenses, their several uses.

The *present tense* is used to express an action in present time, definitely or indefinitely ; as, *γραφω*, I am writing, or, I write. It is likewise used to express general truths ; as, *ζωα τρεχει*, animals run.

The present is often used in narration for the past ; the reader being transported back, in imagination, to the scene ; as *Ευρισκει οὗτος πρῶτος τον αδελφον τον ιδιον Σιμωνα, και λεγει αυτω*, He first *findeth* his own brother Simon, and *saith* unto him.—

The *imperfect* is used to express an action in past time, as *continued*, during another *past* action or its accompanying circumstances ; whether the existence of such past action be expressed or implied ; as, *εγραφον*, I *was* writing. The Greeks gave it the name of *παράτατος*, *extended*, and described it as 'the *extended* and *incomplete* part of the past.' *Πως ωρῶν*

a boy was roasting; κυὼν κρέας φερὼν πέραμον διέβαινε, a dog bearing meat was passing a river.

It is often necessary to render the imperfect and aorists into English, by the same word; as, ἀμειβομένους δὲ τὴν ξενίαν ὁ ἀστικός, ἃς αὐτὸν τὸν ἀρχαῖον σκομίζεν, καὶ εἰς ἀνδρὸς εὐστόργου παρελαμβάνεν οἶκον, "The city mouse, returning the hospitality, carried the country mouse to the city, and received him at the house of a rich man." Here the imperfects, σκομίζεν and παρελαμβάνεν, are rendered by the indefinites *carried* and *received*, and differ from the aorists only by denoting the *continuance*, of the action, during the attendant circumstances of another past action.

The imperfect is used, from its expressing the *continuance* of an action, to denote that which is *customary*; as, ὁ ἰπποκόμος τὸν ἵππον εἰς τὴν καὶ ἐκ τῆς πάσης ἡμέρας, the groom kept rubbing the horse every day.

The *perfect* is used to denote an action as *completed* in *past* time, but which is connected with the *present*, either in itself, or its consequences, or its attendant circumstances; as, γεγάμηκα, I am married; but ἐγάμησα, signifies I was or have been married, without indicating whether that relation still subsists. "I have made you poor," (πέποινηκα) denoting the *continuance* of the poverty; ἐποίησα denotes merely the past act. Hom. Iliad, I. 37. ἀμφιβέβηκας, who *has* guarded and *does* continue to guard.

The *pluperfect* expresses an action as *completed* in *past* time, but which still *continued*, either by itself or its accompanying circumstances, during another *past* time. It is therefore to the past what the perfect is to the present. The perfect is frequently rendered into English by the present tense; as, δεδοικα, I am afraid, i. e. *I have* been and *am* still afraid. So the pluperfect is often rendered, by the English imperfect; as, ἐδεδοικειν, I had been and continued, i. e. I was afraid.

The *aorists* are used to express an action as *completed* in *past* time, *indefinite*, or without reference to any other action; as, ἔγραφα, I wrote. They are, therefore, sometimes used to denote, *indeterminately*, what is *commonly* or *always* true; as, τὰς τῶν φαυλῶν συνηθείας ὀλίγος χρόνος διέλυσεν, A short time *commonly* dissolves the connections of the wicked.

The aorists are commonly the tenses of narration.

The *futures* are used to express that which shall be; as, γράψω, I shall write.

No difference in sense can be discovered between the first and second aorists; and indeed few verbs have both tenses in use. The same is true of the two futures.

The signification of the tenses, in the indicative mood, has been given. The observations apply, generally, to the remaining moods, and to the participles. In many instances, however, in Greek, as in English, the tenses in the other moods swerve from their proper signification, and the time is to be determined by the nature and drift of the sentence.

Conjugation.

Verbs are of two kinds, Baryton Verbs which end in ω ; and Verbs in μ .

1. Baryton verbs in $\alpha\omega$, $\epsilon\omega$ and $\omicron\omega$ are contracted in the present and imperfect tenses, according to the Rules already given.*

2. The conjugation of the verb is reduced to a tabular form, in order to present all the moods at a single view; and thus not only to increase the facility of reference, but likewise to exhibit the analogies of the verb more perfectly. This arrangement renders a synopsis of the verb unnecessary, as the *cognita tempora* are found by running the eye across the page, and selecting the first person singular of each tense in the several moods.

The principal tenses from which all the rest are formed are the present, first future and perfect active, and the perfect and first aorist passive.

The pupil should therefore be instructed to mention all these tenses in conjugating the verb, together with the first future passive.

Characteristics.

The Characteristic is the letter which immediately precedes ω , or *quæ* of the present tense. In $\pi\lambda$, $\kappa\lambda$, $\mu\nu$, the former letter is the characteristic.

The letter before ω in the future, and α in the perfect, is also the characteristic of each of those tenses respectively.

*Vide page 17.

	Indicative.	Imperative.
Pres.	S. $\epsilon\upsilon\pi\alpha\iota$ —ω —σις —ει D. (1) —ειον —ειον P. —ομεν —ειτε —ουσι (2)	$\epsilon\upsilon\pi\alpha\iota$ —ε —ειω —ειον —ειων —ειτε —ειωσαν
Imp.	S. $\epsilon\lambda\upsilon\pi\alpha\iota$ —ον —εε —ε D. —ειον —ειην P. —ομεν —ειτε —ον	
1st Perf.	S. $\epsilon\tau\epsilon\lambda\upsilon\phi$ —α —ας —ε D. —αιον —αιον P. —αμεν —ατε —ασι	$\epsilon\tau\epsilon\lambda\upsilon\phi$ —ε —ειω —ειον —ειων —ειτε —ειωσαν
2d Perf. or Perf. M.	S. $\epsilon\tau\epsilon\lambda\upsilon\kappa$ —α —ας —ε, &c. (4) declined like the 1st Perf.	$\epsilon\tau\epsilon\lambda\upsilon\kappa$ —ε —ετω, &c. through all the moods.
1st Pluper.	S. $\epsilon\tau\epsilon\epsilon\upsilon\pi\alpha\upsilon$ —σιν —σις —ει (6) D. —ειπον —ειτην P. —ειμεν —ειτε —εισαν (6σαν)	
2d Pluper. or Plup. M.	S. $\epsilon\tau\epsilon\epsilon\upsilon\pi\alpha\upsilon$ —ειν —σις —ει &c. (4) declined like the 1st Pluperf.	
1st Aorist	S. $\epsilon\sigma\tau\upsilon$ —α —ας —ε D. —αιον —ατην P. —αμεν —ατε —αν	$\epsilon\sigma\tau\upsilon$ —ον —αίω —αιον —ατων —ατε —αίωσαν
2d Aorist	S. $\epsilon\lambda\upsilon\alpha$ —ον —εε —ε D. —ειον —ειην P. —ομεν —ειτε —ον	$\epsilon\lambda\upsilon\alpha$ —ε —ειω —ειον —ειων —ειτε —ειωσαν
1st Fut.	S. $\epsilon\sigma\tau\upsilon$ —ω —σις —ει D. —ειον —ειον P. —εσμεν —ειτε —ουσι	wanting.
2d Fut.	S. $\epsilon\sigma\tau\upsilon$ —μι —σις —ει D. —ειιον —ειιον P. —οῦμεν —ειτε —ουσι	wanting.

NOTE.—The numbers refer to the subsequent observations, page 59.

Optative.	Subjunctive.	Infinitive.	Particip.
τυπτ —οἶμι—οἶς—οἶ —οἶλον—οἶλην —οἶμεν—οἶτε—οἶεν	τυπῆ—ω—ῆς—ῆ —ῆλον—ῆλον —ωμεν—ῆτε—ωσι	τυπῆ—ειν (3)	τυπῆ—ων
τελευτ —οἶμι—οἶς—οἶ —οἶλον—οἶλην —οἶμεν—οἶτε—οἶεν	τελευτῶ—ω—ῆς—ῆ —ῆλον—ῆλον —ωμεν—ῆτε—ωσι	τελευτῶ—εναι	τελευτῶ—ως
τελευτ —οἶμι—οἶς—οἶ, &c.	τελευτῶ—ω—ῆς—ῆ, &c.	τελευτῶ—εναι	τελευτῶ—ως
τυτ —αιμι—αις—αι —αιλον—αιλην —αιμεν—αιτε—αιεν(5)	τυτῶ—ω—ῆς—ῆ —ῆλον—ῆλον —ωμεν—ῆτε—ωσι	τυτῶ—αι	τυτῶ—ας
τυτ —οἶμι—οἶς—οἶ —οἶλον—οἶλην —οἶμεν—οἶτε—οἶεν	τυτῶ—ω—ῆς—ῆ —ῆλον—ῆλον —ωμεν—ῆτε—ωσι	τυτῶ—ειν	τυτῶ—ων
τυτ —αιμι—αις—αι —αιλον—αιλην —αιμεν—αιτε—αιεν	wanting.	τυτῶ—εν	τυτῶ—ων
τυτ —οἶμι—οἶς—οἶ —οἶλον—οἶλην —οἶμεν—οἶτε—οἶεν	wanting.	τυτῶ—ειν	τυτῶ—ων

	Indicative.	Imperative.	Opt—
Pres.	S. τυπί-ομαι-η -εἶαι(1) D. -ομεθον-εσθον-εσθον P. (2)-ομεθα -εσθε -οντα	τυπί-ε -εστίω -εστίον-εστίων -εστίε -εστίωσαν	τυπί-οιμην -οιμεσιν -οιμεσιν
Imperf.	S. εἰσπι-ομην-ου -εἶο D. -ομεθον-εσθον-εσθην P. -ομεθα -εσθε -οντο		
Perf.	S. τετί-ομαι-ψαι -πῆαι D. -μμεθον-φθον-φθον P. -μμεθα -φθε -μμενοι, εἰσι (3)	τετί-ο -φθίω -φθίον-φθίων -φθίε -φθίωσαν	τετίμμενος, εἶην τετίμμενον τετίμμενοι, εἴημεν
Pluperf.	S. εἰετί-ομην-ψο -πῆο D. -μμεθον-φθον-φθην P. -μμεθα -φθε -μμενοι, ησαν		
1st Aor- ist	S. εἰσφθ -ην -ης -η D. -ηθον-ηθην P. -ημεν-ητε -ησαν	τυφθί-ητι -ητι -ηθον-ηθων -ητε -ηθίσαν	τυφθί-εἶην -εἴημεν
2d Aor.	S. εἰσπ -ην -ης -η D. -ηθον-ηθην P. -ημεν-ητε -ησαν	τυπ-ητι -ητι -ηθον-ηθων -ητε -ηθίσαν	τυπ-εἶην -εἴημεν
1st Fut.	S. τυφθί-ομαι-η -εἶαι D. -ομεθον-εσθον-εσθον P. -ομεθα -εσθε -οντα	wanting	τυφθί-οιμην -οιμεσιν -οιμεσιν
2d Fut.	S. τυπθί-ομαι-η -εἶαι D. -ομεθον-εσθον-εσθον P. -ομεθα -εσθε -οντα	wanting	τυπθί-οιμην -οιμεσιν -οιμεσιν
Paulo- post Fut.	S. τετί-ομαι-η -εἶαι D. -ομεθον-εσθον-εσθον P. -ομεθα -εσθε -οντα	wanting	τετί-οιμην -οιμεσιν -οιμεσιν
Perf. of pure verbs	S. τετίμμη-οι, -δεδήλω S. -μαι -σαι -ται D. -μεσιν-σιν-σιν P. -μεσιν-σιν-σιν	τετίμμη-οι, δεδήλω -σο -στίω -σιν-σίνων -σιν-σίνων	τετίμμη-οι, δεδήλω -μην -μεσιν -μεσιν
Pluperf. of ditto.	S. εἰετίμμη—(or εἰδεδήλω) -μην D. -μεσιν	-σο -σο	

—ative.	Subjunctive.	Infinitive.	Participle.
—οιο —οιῶ —οισθῶν —οισθῆν —οισθῆς —οινῶ	ὑπῆλ-ωμαι--η --ῆται —ωμεθῶν-ησθῶν-ησθῶν —ωμεθῆα--ησθῆς--ωνται	ὑπῆλ-εσθῆαι	ὑπῆλ--ομενος
—ειης —ειῇ —ειηλόν-ειηλήν —ειηλῆς —ειησάν	ἔειλυμμενος, ω --ῆς --ῇ ἔειλυμμενω, --ῆλον --ῆλον ἔειλυμμενοι, ωμεν-ῆς --ωσι	ἔειλυ--φθῆαι	ἔειλυ--μμενος
—ειης —ειῇ —ειηλόν-ειηλήν —ειηλῆς —ειησάν	ὑποψ-ω --ῆς --ῇ --ῆλον --ῆλον —ωμεν --ῆς --ωσι	ὑποψ--ῆναι	ὑποψ--ῆς
—ειης —ειῇ —ειηλόν-ειηλήν —ειηλῆς —ειησάν	ὑπῆλ-ω --ῆς --ῇ --ῆλον --ῆλον —ωμεν --ῆς --ωσι	ὑπῆλ--ῆναι	ὑπῆλ--ῆς
—οιο —οιῶ —οισθῶν —οισθῆν —οισθῆς —οινῶ	wanting	ὑποψ-ῆσθῆναι	ὑποψ-ῆσόμενος
—οιο —οιῶ —οισθῶν —οισθῆν —οισθῆς —οινῶ	wanting	ὑπῆλ--ῆσθῆναι	ὑπῆλ--ῆσόμενος
—οιο —οιῶ —ωσθῶν —ωσθῆν —ωσθῆς —ωινῶ	wanting	ἔειλυψ-εσθῆναι	ἔειλυψ-ομενος
—ο —ῶ —σθῶν --σθῆν —σθῆς --νῶ	ἔειλυμ --ὀρθῶν —ωμαι --ῇ --ῆται —ωμεθῶν-ησθῶν --ησθῶν —ωμεθῆα --ησθῆς --ωνται (4)	ἔειλυμῆ--σθῆναι ὀρθῶν-σθῆναι	ἔειλυμῆμενος ὀρθῶν-λόμενος
—σθῶν --σθῆν	P. μεθῆα --σθῆς --νῶ		

MIDDLE VOICE.

	Indic.	Imperat.	Optat.	Subj.	Infinitive	Part.
1st Aorist.	S. εἰς-αἰμην-ω-ατο D. -αμεθον-ασθον-ασθην P. -αμεθα-ασθε-αντο	εἰς-αι-ασθω -ασθον-ασθω -ασθε-ασθωσαν	εἰς-αἰμην-ω-ατο -αμεθον-ασθον-ασθην -αμεθα-ασθε-αντο	εἰς-ωμαι -η -ωμεθον-ησθον-ησθον -ωμεθα-ησθε-ωνται	εἰς-ασθαι	εἰς-αμενος
2d Fut.	S. εἰς-εἰμαι -ῆ D. -εἰμεθον-εἰσθον-εἰσθην P. -εἰμεθα-εἰσθε-ενται	wanting.	εἰς-οἰμην -οἶθ -οἰμεθον-οἰσθον-οἰσθην -οἰμεθα-οἰσθε -οἶντο	wanting.	εἰς-εἰσθαι	εἰς-εἰμενος
Pres.	εἰς-οἰμαι -η &c. like the present passive.	εἰς-εἰσθω, &c. do.	εἰς-οἰμην-οἶθ, &c. do.	εἰς-ωμαι -η, &c. do.	εἰς-εἰσθαι	εἰς-οἰμενος
Imp.	εἰς-οἰμην-ε, &c. like the imperf. passive.					
2d Aor.	εἰς-οἰμην-ε, &c. like imp.	εἰς-εἰσθω, &c.	εἰς-οἰμην-οἶθ, &c.	εἰς-ωμαι-η, &c.	εἰς-εἰσθαι	εἰς-οἰμενος
1st Fut.	εἰς-οἰμαι-η, &c. like 1st fut. pas.	wanting.	εἰς-οἰμην-οἶθ, &c.	wanting.	εἰς-εἰσθαι	εἰς-οἰμενος

Two tenses, εἰς-οἰμαι and εἰς-εἰσθαι, which have been usually denominated the perfect and pluperfect *middle*, belong more properly to the Active voice, and may be called the 2d Perfect, and the 2d Pluperfect Active; and are declined throughout like those tenses.

Notes on the Active Voice.

1. Tenses, whose first person plural ends in *μεν*, have no first person dual, viz. all in the active voice, and the aorists of the passive. The third person of the dual ends in *ην*, in the optative, and in those tenses of the indicative which have the augment; in all other cases it ends in *ον*: this is true of all the voices.

2. The third person plural of the indicative active ends in *σι*, if the tense has no augment: those which have the augment and the imperative end in *ν*; the optative in *εν*.

3. The termination *ειν* of the infinitive seems to have been originally *εμεναι*; as, *τυπτεμεναι*, which was retained by the Ionics. The Dorics shortened it into *μεν*; as, *τυπτεμεν*, from which by dropping *μ*, it became *τυπτε-εν*, *τυπτειν*.

4. These tenses, which have usually been placed in the middle voice, have never the signification of the middle; and are now ranged under the active by the latest and most approved Grammarians.

5. The Æolic formation of this tense, *τυψει-α-ας-ε*. D. *τυψει-ατον-ατην*. P. *τυψει-αμεν-ατε-αν*, is most in use.

6. The primitive form of the pluperfect, which occurs in Homer and Herodotus, was *-εα*; in the third person *-εε*. Hence arose, on the one hand, the Doric form *εια*, and on the other, by contraction, the Attic form *η-ης-η*, as, *ηδη-ης-η* for *ηδειν-εις-ει*.

Notes on the Passive.

1. The original termination of the 2d person singular was, *σαι*, in the Ind.; *σο*, Imper.; *ησαι*, Subj. This form occurs only in the New Testament. By rejecting *σ* they became *σαι*, Ind.; *σο*, Imp.; *ηαι*, Subj.; which were retained by the Ionics. By contraction they received the present form. The Attics sometimes contracted *σαι* of the Indicative in *ει*; as, *βουλει*.

2. The termination *εδα* 1st person plural, was frequently *εσδα* among the Poets.

3. The third person plural of the perfect, properly ends in *νται*; as, *κεκρινται*. When the termination *νται* is preceded by a consonant, the participle and verb *εimi* are used to avoid the harsh sound. This applies likewise to the pluperfect which regularly ends in *-ντο*.

4. Verbs in *ω* have more commonly *ω* throughout this tense; as, S. *θεδηλ-ωμαι--ω*, *ωται*, D. *θεδηλ-ωμεθον-ωσθον-ωσθην*. P. *θεδηλ-ωμε-δα-ωσδε-ωνται*.

	Indicative.	Imperative.
	<i>First</i>	<i>Declension</i>
Pres.	S. τιμ -αω —αεις —αι *	S. τιμ —αε —αείω
	—ῶ —ᾶς —ῃ	—ᾶ —ᾶίω
D.	—αείον —αείον	—αείον —αείων
	—ᾶιον —ᾶιον	—ᾶιον —ᾶίων
P.	—αομεν —αείε —αουσι	—αείε —αείωσιν
	—ῶμεν —ᾶίε —ῶσι	—ᾶίε —ᾶίωσιν
Imp.	S. εἴμ -αον —ας —αε	D. —αείον —αείην
	—ῶν —ᾶς —ᾶ	—ᾶιον —ᾶίην
	<i>Second</i>	<i>Declension</i>
Pres.	S. φιλ -εω —εις —ει	S. φιλ -εε —εείω
	—ῶ —εις —ει	—ει —εείω
D.	—εείον —εείον	D. —εείον —εείων
	—εῖον —εῖον	—εῖον —εῖων
P.	—εημεν —εείε —εουσι	P. —εείε —εείωσιν
	—οῦμεν —εῖτε —οῦσι	—εῖτε —εῖωσιν
Imp.	S. εφιλ -σον —εες —εε	D. —εείον —εείην
	—οῦν —εῖς —εῖ	—εῖον —εῖην
	<i>Third</i>	<i>Declension</i>
Pres.	S. δηλ —οω —οεις —οει	S. δηλ -οε —οείω
	—ῶ —οῖς —οῖ	—οῦ —οῦίω
D.	—οείον —οείον	D. —οείον —οείων
	—οῖον —οῖον	—οῖον —οῖων
P.	—οομεν —οείε —οουσι	P. —οείε —οείωσιν
	—οῦμεν —οῖτε —οῦσι	—οῖτε —οῖωσιν
Imp.	S. σδηλ —οον —οες —οε	D. —οείον —οείην
	—οῦν —οῖς —οῖ	—οῖον —οῖην

* ζῶω, κενῶω, διψῶω, χρασμαι, contract as and

Optative.	Subjunctive.	Infinitive.	Participle.
in αω. τιμ—αιμι —αις —αι —ῶμι —ῶς —ῶ —αισιν —αισιν —ῶσιν —ῶσιν —αιμεν —αις —αισιν —ῶμεν —ῶς —ῶσιν	τιμ—αω—αῆς —αῆ —ῶ —ῶς —ῶ —αῆσιν —αῆσιν —ῶσιν —ῶσιν —αῶμεν —αῶς —αῶσιν —ῶμεν —ῶς —ῶσιν	τιμ—αιν —ῶν	τιμ —αων —ῶν
P. —αομεν —αῖς —αον —ῶμεν —ῶς —ῶν			
in εω. φιλ—ειμι —εις —ει —ῶμι —ῶς —ῶ —εισιν —εισιν —ῶσιν —ῶσιν —ειμεν —εις —εισιν —ῶμεν —ῶς —ῶσιν	φιλ —εω—εῆς —εῆ —ῶ —ῶς —ῶ —εῆσιν —εῆσιν —ῶσιν —ῶσιν —εῶμεν —εῶς —εῶσιν —ῶμεν —ῶς —ῶσιν	φιλ—ειν —ῶν	φιλ—εων —ῶν
P. —εομεν —εῖς —εον —ῶμεν —ῶς —ῶν			
in οω. δηλ—οιμι —οις —οι —ῶμι —ῶς —ῶ —οισιν —οισιν —ῶσιν —ῶσιν —οιμεν —οις —οισιν —ῶμεν —ῶς —ῶσιν	δηλ —οω—οῆς —οῆ —ῶ —ῶς —ῶ —οῆσιν —οῆσιν —ῶσιν —ῶσιν —οῶμεν —οῶς —οῶσιν —ῶμεν —ῶς —ῶσιν	δηλ—οεν —ῶν	δηλ —οων —ῶν
P. —οομεν —οῖς —οον —ῶμεν —ῶς —ῶν			

αι in η and η.

	Indicative.	Imperative.	Opt—
		<i>First</i>	<i>Declen—</i>
Pres.	S. ἴμ-αομαι-αῖ -αῖται ἴμαι αἶ ἴται D. -αομεν -αεσθον-αεσθον ἴμεν ἴσθον ἴσθον P. -αομεν-αεσθ-αονται ἴμεν-αεσθ-ἴνται	ἴμ-αο -αεσθίω ἴ ἴσθίω -αεσθον-αεσθίω ἴσθον ἴσθίω -αεσθ-αεσθίωσαν ἴσθ-αεσθίωσαν	ἴμ-αοιμην ἴμην -αοιμεν ἴμεν -αοιμεν-αεσθίω ἴμεν-αεσθίω
Imp.	S. ἴμ-αοιμην -αο -αῖο ἴμην ἴ ἴο D. ἴμ-αοιμεν -αεσθον ἴμεν ἴσθον		
		<i>Second</i>	<i>Declen—</i>
Pres.	S. φιλ-εομαι -εῖ -εῖται οἴμαι ῖ εῖται D. -εομεθον-εεσθον-εεσθον οἴμεθον εῖσθον εῖσθον P. -εομεν-εεσθ-εονται οἴμεν-εεσθ-οῖνται	φιλ-εο -εεσθίω οἴ εῖσθίω -εεσθον-εεσθίω εῖσθον εῖσθίω -εεσθ-εεσθίωσαν εῖσθ-εεσθίωσαν	φιλ-εοιμην οἴμην -εοιμεν οἴμεν -εοιμεν-εεσθίω οἴμεν-εεσθίω
Imp.	S. εφιλ-εοιμην -εο -εῖο εἴμην εἴ ῖο D. εφιλ-εοιμεν -εεσθον εἴμεν εῖσθον		
		<i>Third</i>	<i>Declen—</i>
Pres.	S. ὀηλ-οομαι -οῖ -οῖται οἴμαι ὀῖ οἶται D. -οομεθον-οεσθον-οεσθον οἴμεθον οῖσθον οῖσθον P. -οομεν-οεσθ-οονται οἴμεν-οεσθ-οῖνται	ὀηλ-οο -οεσθίω οἴ οῖσθίω -οεσθον-οεσθίω οῖσθον οῖσθίω -οεσθ-οεσθίωσαν οῖσθ-οεσθίωσαν	ὀηλ-οοιμην οἴμην -οοιμεν οἴμεν -οοιμεν-οεσθίω οἴμεν-οεσθίω
Imp.	S. ὀηλ-οοιμην -οο -οῖο οἴμην οἴ ὀῖο D. ὀηλ-οοιμεν -οεσθον οἴμεν οῖσθον		

—ative.	Subjunctive.		Infinitive.	Particip.
—sion in αω.				
—αοιο -αοιῶ ῥιό ῥιῶ	τιμ-αωμαι -αῆ ῶμαι ῶ ῶιαι	αῆιαι	τιμ-αεσναι ῶσναι	τιμ-αομενος ῶμενος
—αοισινον -αοισινην ῥισινον ῥισινην	-αωμεσινον -αῆσινον -αῆσινον ῶμεσινον ῶσινον ῶσινον			
—αοισνις -αοινῶ ῥισνις ῥινῶ	-αωμεσνις -αῆσνις -αωνῶιαι ῶμεσνις ῶσνις ῶνῶιαι			

—αεσνινην P. εἰμ -αομεσνις -αεσνις -αονῶ
ῶσνινην ῶμεσνις ῶσνις ῶνῶ

—sion in εω.					
—εοιο -εοιῶ οῖο οῖῶ	φιλ-εωμαι -εῆ ῶμαι ῆ ῆιαι	εῆιαι	φιλ-εεσναι	φιλ-εομενος	ῶμενος
—εοισινον -εοισινην οῖσινον οῖσινινην	-εωμεσινον -εῆσινον -εῆσινον ῶμεσινον ῆσινον ῆσινον				
—εοισνις -εοινῶ οῖσνις οῖνῶ	-εωμεσνις -εῆσνις -εωνῶιαι ῶμεσνις ῆσνις ῶνῶιαι				

—εεσνινην P. εφιλ -εομεσνις -εεσνις -εονῶ
εῖσνινην οῖμεσνις εῖσνις -οῖνῶ

—sion in οω.					
—οοιο -οοιῶ οῖο οῖῶ	ὀηλ-οωμαι -οῆ ῶμαι οῖ ῶιαι	οῆιαι	ὀηλ-οεσναι	ὀηλ-οομενος	ῶμενος
—οοισινον -οοισινην οῖσινον οῖσινινην	-οωμεσινον -οῆσινον -οῆσινον ῶμεσινον οῖσινον ῶσινον				
—οοισνις -οοινῶ οῖσνις οῖνῶ	-οωμεσνις -οῆσνις -οωνῶιαι ῶμεσνις οῖσνις ῶνῶιαι				

—οεσνινην P. ὀηλ -οομεσνις -οεσνις -οονῶ
οῖσνινην οῖμεσνις οῖσνις -οῖνῶ

Notes on the Contract Verbs.

1. Verbs declined after the early form are sometimes contracted; as, *πεῖσσαι* from *πεταομαι*.

2. Dissyllables in *αω*, from which the Attics have excluded *ι*, are not contracted; such as, *κλαω* for *κλαιω*; *καω* for *καιω*.

3. Dissyllables in *εω* are rarely contracted in the first person singular, or in the first and third persons plural of the indicative; or in the optative and subjunctive moods, or the participle; as, *πλεω*, *πλεομεν*, *πλεουσι*, *πλεοις*, *πλεης*, *πλεων*. In the imperative and infinitive, they are generally contracted, but not always.

4. In the optative mood, active voice, the Attics use, *οιην* for *οιμι*, which becomes *οην* in verbs from *αω*; as, *ορωην* for *οραοιμι*; *τελοιην* for *τελαιοιμι*. In some verbs in *αω*, they change *α* into *η*; as, *ζης* for *ζας*; *δι-ῆην* for *δι-ῆαν*.

5. Some contracts are found in more conjugations than one; as, *γηραιω* (or *-εω*) *δηλεω* (or *ω*) *κνυζαω* (*εω* or *ω*).

6. Some are Baryton or Circumflex.

αιδ-ομαι or -εομαι	ἐλκ-ω	or	-εω
βοσκ-ω -εω	ἐπιμελ-ομαι		-εομαι
γηθ-ω -εω	κυλινδ-ω		-εω
γραφ-ω -εω	κυ-ω		-εω
διδασκ-ω -εω	ξυρ-ομαι		-εομαι
δοκ-ω -εω	ῥιπ-ω		-εω
ειδ-ω -εω	τρυχ-ω		-εω
ειλ-ω -εω			

Table illustrating the conjugation of the preceding verbs.

In the following table, verbs in *ω* pure having a short or doubtful penult, are represented as forming the perfect passive in *σμαι*: some however omit *σ*. Nor do *all* verbs in *ω* pure reject the *σ*, as represented in the table. For these exceptions see the formation of the perfect passive.

TABLE ILLUSTRATING THE CONJUGATION OF THE PRECEDING VERBS.

Pres. Act.	1st Fut. Act.	Pres. f. Act.	PERFECT PASSIVE.			1st Aor. Passive	1st Fut. Passive.
			1st Pers.	2d Pers.	3d Pers.		
-αω	-ασω	-ακα	-ασμαι	-ασαι	-αισαι	-ασθην	-ασθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ησαι	-ησθην	-ησθησομαι
-βω	-βω	φα, p.	-μμαι	-μαι	-παι	-φθην	-φθησομαι
		φα, imp.	-μαι	-μαι	-παι	-φθην	-φθησομαι
-γω	-ξω	-χα	-γμαι	-ξαι	-κλαι	-χθην	-χθησομαι
-δω	-σω	-κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
-εω	-εσω	-εκα	-εσμαι	-εσαι	-εσλαι	-εσθην	-εσθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ησαι	-ησθην	-ησθησομαι
-ζω	-σω	-κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-κλαι	-χθην	-χθησομαι
-ηω	-ησω	-ηκα	-ημαι	-ησαι	-ησαι	-ησθην	-ησθησομαι
-θω	-σω	-κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
-ιω	-ισω	-ικα	-ισμαι	-ισαι	-ισλαι	-ισθην	-ισθησομαι
-κω	-ξω	-χα	-γμαι	-ξαι	-κλαι	-χθην	-χθησομαι
-λω	λω	λκα	λμαι	λσαι	λλαι	λθην	λθησομαι
-λλω							
-μω	-μω	-μηκα	-μημαι	-μησαι	-μηλαι	-μησθην	-μησθησομαι
-μμω							
-μνω							
-νω	-νω	-γκα	-μμαι	-νσαι	-νλαι	-νθην	-νθησομαι
		-κα	-μαι	-σαι	-λαι	-θην	-θησομαι
-οω	-οσω	-οκα	-οσμαι	-οσαι	-οσλαι	-οσθην	-οσθησομαι
	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωλαι	-ωθην	-ωθησομαι
-πω	-πω	-φα, p.	-μμαι	-μαι	-παι	-φθην	-φθησομαι
-πλω							
-ρω	-ρω	-ρκα	-ρμαι	-ρσαι	-ρλαι	-ρθην	-ρθησομαι
-ρρω							
-σω	-σω	-κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
-σσω	-σω	κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
	-ξω	-χα	-γμαι	-ξαι	-κλαι	-χθην	-χθησομαι
-τω	-σω	κα	-σμαι	-σαι	-σλαι	-σθην	-σθησομαι
-υω	-υσω	-υκα	-υσμαι	-υσαι	-υσλαι	-υσθην	-υσθησομαι
-φω	-φω	-φα, p.	-μμαι	-μαι	-παι	-φθην	-φθησομαι
		φα, imp.	-μαι	-μαι	-παι	-φθην	-φθησομαι
-χω	-ξω	-χα	-γμαι	-ξαι	-κλαι	-χθην	-χθησομαι
-ψω	like the preceding	in φω					
-ωω	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωλαι	-ωθην	-ωθησομαι

On the Reduplication and Augment.

Verbs are increased in the beginning by reduplication and augment.*

Reduplication.

Three tenses, the perfect, pluperfect, and paulo-post future, have the reduplication, which is retained through all the moods; as, τε-τυφα, τε-τυφε, τε-τυφοιμι, τε-τυφω, &c.

RULE I. If the verb begins with a consonant, prefix it, with ε, for the reduplication; as,

τυπῶ, τε-τυφα. λυω, λε-λυχα.

γραφω, γε-γραφα. νεμω, νε-νεμηχα.

Exception I. When the first letter is a rough mute, change it into its cognate smooth one;† as, θυω, τε-θυκα, for δεθυκα; φοβέω, τε-φεβηκα, for εφεβηκα. But ρ changes place with ε, in the reduplication; as, ξέω ερξενκα for ρεξενκα.

2. When the verb begins with a double consonant, two single ones, of which the second is not a liquid, or γν, prefix only ε;‡ as, ζαω, εξηκα; ψαλλω, εψαλκα; ξηραινω, εξηραγκα; γνωρίζω, εγνωρικα; σπείλλω, εσπιαλκα; also, γρηγορεω, εγρηγορηκα. But κταομαι makes κεκτημαι; κτησσω, κεκτηκα, and πτω, πετωκα.

3. The following prefix the first letter, or not.

* There is a marked distinction between the increase of the perfect, and that of the imperfect and aorists. The first is found in all the moods, and even in the participle; the other, only in the indicative. The increase of the perfect is generally formed by prefixing the first letter of the verb with ε: it has hence been called *the reduplication*. The name is not entirely accurate; for this increase is not *always* a reduplication. It is, however, used here for want of a better; and by the *reduplication* is meant the *increase* or *prefix* of the perfect. It has been thought advantageous to treat of this increase separately from the *augments*, syllabic and temporal, both because it is distinguished from them by its fixed nature, continuing through all the moods, (though it is sometime the same with them in *form*;) and likewise, because the chief difficulty with the young student is to determine, not the increase or prefix of the imperfect and aorists, but of the perfect.

† For the reason of this change, see Rule ii. page 4.

‡ The first letter of the verb is dropped, in these instances, to avoid an unpleasant sound; such as, ψεψακα; γηγηρικα.

βλαστανω,	βεβλασθηκα, or εβλασθηκα.
βουλευω,	βεβουλευκα, or εβουλευκα.
βλακευω,	βεβλακευκα, or εβλακευκα.
γλυφω,	γεγλυφα, or εγλυφα.
γλωττιζω,	γεγλωττικα, or εγλωττικα.
κρυπτιω,	κεκρυφα, or εκρυφα.

RULE II. If the verb begins with a vowel or diphthong, α and ε are changed into η, and ο into ω, according to the rules, for the temporal augment: as, αδω, ηκα; ονειδιζω, ωνειδικα; αῖρεω, ἤρηκα.

Augments.

There are two augments; the *syllabic*,* when the verb begins with a consonant; the *temporal*, when it begins with the vowels α, ε, ο, or the diphthongs αυ, αι, οι.

Four tenses, the imperfect, pluperfect, and two aorists receive the augment, which belongs only to the indicative mood†.

The *syllabic* augment is ε prefixed to the augmented tenses; as, τυπῶ, ε-τυπῶν, ε-τυψα, ε-τυπον, ε-τελυφειν.

ρ in the beginning of a word is doubled; as, ῥιπῶ, εῤῥιπον, εῤῥιψα.

The Poets, however, do not always double ρ; as, ἐριπον.

The *temporal* augment lengthens α and ε into η, and ο into ω; as,

α,	αδω,	ηδον.	αυ,	αυξανω,	ηυξανον.
ε,	ελευθω,	ηλευθον.	ο,	ορυσσω,	ωρυσσον.
αι,	αιρω,	ηρον.‡	οι,	οικιζω,	οικιζον.

The remaining vowels and diphthongs admit no augment; as, ικαζω, ικαζον.

* The syllabic is so called because it adds a *syllable* to the word; the temporal, because it increases the *time* or quantity of the syllable.

† A few instances may be found, in which the augment is continued through all the moods; as, ἀνιχνῆσαι, for ἀνιχνῆναι.

‡ Here α is lengthened into η, and ι subscribed.

|| Here ο is lengthened into ω, and ι subscribed.

Exception I. Compounds of *οἶνος*, *οἰωνος*, *οἰαξ*, omit the augment; as, *οἰνίζω*, *οἰνίζον*; *οἶνοχέω*, *οἶνοχέον*; * *οἶνοπολέω*, *οἶνοπολέον*; *οἰακίζω*, *οἰακίζον*.

Four beginning with *α*; *αω*, *αιω*, *αηδισσω*, *αηδιζομαι*. Also, *οἰομαι* *οἰκουρέω*, *οἰμαω*, *οἰσῖραω*, *οἰμωζω*, *οἰδανω*.†

The augment seems to be omitted, in these instances, to avoid an unpleasant succession of long vowels.

2. Many verbs beginning with *ε* are augmented by lengthening *ε* into *ει*; as, *εἰδίζω*, *εἰδιζον*.

<i>εαω</i> ,	<i>ἐλκω</i> ,	<i>ἐρπω</i> ,
<i>ἐζω</i> ,	<i>ἐλω</i> ,	<i>ερυω</i> ,
<i>εἰδίζω</i> ,	<i>ἐπομαι</i> ,	<i>ἐσθηκω</i> ,
<i>εἰω</i> ,	<i>επω</i> ,‡	<i>ἐσθιαω</i> ,
<i>ἐλίσσω</i>	<i>εργαζομαι</i> ,	<i>εχω</i> ,
<i>ἐλκεω</i> ,	<i>ερεω</i> ,	<i>έω</i> ,
<i>ἐλκίζω</i> ,	<i>ἐρπίζω</i> ,	<i>έω</i> , to <i>γο</i> .
<i>ἐλκυω</i> ,	<i>ἐρπυζω</i> .	

3. Verbs in *εο* augment the second vowel, *ο*, into *ω*; as, *ἐορτάζω*, *ἐορτάζον*. Sometimes however, *ι* is inserted, *ειορτάζον*.

Rule for the Pluperfect.

When the *perfect* begins with a vowel, the *pluperfect* receives no additional augment; as, *ἔβω*, *εῖρρευχα*, *εῖρρευκειν*, not *ἡρῖρευκειν*.

But by exception 3, *εολπα* makes *εωλπειν*; *εοργα*, *εωργειν*; *εοικα*, *εωκειν*.

Exceptions by the Attic Dialect.

1. The syllabic *ε* is changed into *η*; as, *μελλω*, *ημελλον*.

2. The diphthongs *ει* and *ευ* are augmented; as, *εἰκαζω*, *ἡκαζον*; *εἶδηκειν*, Sync. *εἶδειν*, Att. *ἦδειν*.

3. The temporal *η* is resolved in *εα*; as, *άλω*, *ἐάλωκα*, for *ἡλωκα*. And the *Æolics* make *εα*.

4. In some verbs, the syllabic augment is prefixed to the temporal, and to verbs beginning with an immutable vowel or diphthong; as, *ἀνδανω*, *ἡνδανον*, *ἔηνδανον*; *εἰκω*, *οἰκα*, *εοικα*.

This prefix is made to tenses beginning with *η*, *ο*, *ω*, *ει*, *οι*, and *ε*.

* *οἶνοχων* is used.

† These six sometimes admit the augment.

‡ *επω* retains the augment in all the moods.

|| In the perfect middle is *εα*, pluperfect *εων*, Attic, *ἡεπ*.

5. In verbs beginning with *α* short, *ε*, or *ο*, the two first letters of the present are prefixed to the perfect;* as, *ακω*, *ηκοα*, *ακ-ηκοα*.

When the perfect, thus augmented, has more than three syllables, the third is shortened; as, *αλειψω*, *ηλειφα*, *αλ-ηλιφα*. But *αγειρω*, *ερωταω*, and *εριδω*, retain the long syllable; as, *αγηγερα*, *ερηρωτηκα*.

The pluperfects of the Attic form admits of a temporal augment; as, *αλ-ηλδα*, *ηλ-ηλεκεν*. Except *εληλυθεν*.

6. The reduplications *λε* and *με* are changed into *ει*; as, *ληξω*, *λεληφα*, *Α. ειληφα*; *μειρομαι*, *ειμαρμαι*.

Exceptions by the Ionic Dialect.

1. The second aorist and other tenses have a reduplication, like the perfect, which continues through all the moods; as, *εκαμιν*; Ionic, *κεκαμιν*, *κεκαμε*, &c.

2. The augment and reduplication are entirely omitted; as, *εκαλησα*, *καλησα*; *εδεδεκτο*, *δεκτο*. In the pluperfect, one is sometimes omitted, and the other retained; as, *δεδωκεισαν*, for *εδεδωκεισαν*.

3. After the augment is removed from the aorists, the two first letters of the present are sometimes prefixed; as, *αιρω*; 2d Aor. *ηρον*; I. *αρον*, *αρ-αρον*.

COMPOUND VERBS.

I. Verbs compounded with a preposition, take the reduplication and augment between the preposition and the verb; as, *προσβέβληκα*, *προσεβάλ-λον*, from *προσβαλλω*.

1. *ex* in composition becomes *εξ* before a vowel; as, *εκαλλω*, *εξεβαλλον*.

2. *εν* and *συν*, which lose *v* before a consonant, resume it before a vowel; as, *εμμενω*, *ενεμενον*.

Exception 1. Compound verbs of the same signification with their simples, and those whose simples are not in use, take the reduplication and augment in the beginning; as, *αμφιέννυμι*, *ημφιέννυμην*; *καθεζομαι*, *εκαθεζομην*; *αμφισβηλω*,

* And sometimes to the second Aorist; as, *αγα*, *ηγον*; Att. *αγηον*; by Matathesis, *ηγαγον*.

70 Verbs.—Formation of the Tenses in the Active Voice.

ημφισθέησον, from αμφι and σθέησω, obsolete. To these add αμπεχομαι, and αμπισχομαι. To this remark there are some exceptions.

2. Some verbs have the augment and reduplication in the beginning or middle ; as, ἀνιέθω, ηνιέθωσον, or ανιέθωσον ; so εγγυαω, αφημι.

3. Some in the beginning and middle ; as, ενοχλώ, ηνωχλώσον, ηνωχληκα ; ανοιγω has it in the beginning, middle, or both.

RULE.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel ; as, ἐπέχω, for ἐπιέχω ; except περι and προ,* and sometimes αμφι.

1. If the simple begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one ; as, ἀφαιρῶ, from ἀπο and αἰρῶ.†

2. ξ in the beginning of the simple is usually, but not always, doubled, after a vowel ; as, διαῖξω, from δια and ξῶ.

II. Verbs compounded with other parts of speech, take the augment and reduplication in the beginning ; as, φιλοσοφῶ, ἐφιλοσοφεῖν, πεφιλοσοφηκα.

When δυσ and ευ precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb ; as, δυσσαρῖσιν, δυσσηρῖσιν. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning ; as, δυσλύχῶ, εδυσλύχεον ; δυσώπῶ, εδυσώπεον.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing ω into ον, and prefixing the augment ; as, τυπῶ, ἐτυπῶν ; θύω, ἐθύον.

* When προ precedes the syllabic augment, the two vowels are often contracted into ου ; as, προτρέπτο, for προετρέπτο.

† Vide rule iii. page 5.

First Future.

The first future is formed by inserting σ before ω of the present, dropping τ , δ , θ , σ , ζ ,* if they precede; as, τυπτω, (τυπ-σω) τυψω; γραφω, (γραφ-σω) γραψω; λεγω, (λεγ-σω) λεξω; αδω, ασω.†

In *liquid*‡ verbs σ is not inserted; the penult of the present is merely shortened; as, φαινω, φανῶ.

The long penult of the present is shortened by dropping the latter of two vowels or consonants; as,

σπείρω, σπερῶ,	} dropping ι.	τεμνω, τεμνῶ,	} dropping ν.
τείνω, τεινῶ,		καμνω, καμνῶ,	
φαινω, φανῶ,		σιελλω, σιελῶ,	} dropping λ.
μιαίνω, μιανῶ,		ψαλλω, ψαλλῶ,	

It is probable, from analogy, that the *liquid* verbs once formed their first future regularly, in $\sigma\omega$, like the others; and that the σ was afterwards dropped to avoid the harsh sound of the liquids when joined with σ . What renders this more probable is, that the *Æolics*, who delighted in harsh sounds, used the σ ; as, τελλω, τελλῶ, *Æol.* τελσω.

1. Most verbs in $\sigma\omega$ and many in $\zeta\omega$ have $\xi\omega$ in the future: as if from $\gamma\omega$.

πρασσω,	πράξω,	as from	πράγω.
ορυσσω,	ορυξω,		ορυγω.
σπασσω,	σπάξω,		σπαιγω.
σπίζω,	σπιξω,		σπιγω.

The following in $\zeta\omega$ have either $\sigma\omega$ or $\xi\omega$; viz. ἀρπάζω, δισ-
ταζω, νυσταζω, εμπαζω, μερμηριζω, βαζω, εγγυαλιζω, βουκολιαζω,
παιζω, βαδισαζω.

Κλαζω, and some others, have $\eta\zeta\omega$; as, κλαζω, κλαιγξω, as from κλαγγω.

2. Polysyllables in $\eta\zeta\omega$ often drop σ of the first future, and circumflex the last syllable; as, νομιζω, νομισω, νομιῶ.

This belongs properly to the *Attics*; who likewise remove σ from futures in $\alpha\sigma\omega$, $\tau\sigma\omega$, $\psi\sigma\omega$ and $\theta\sigma\omega$, contracting the termination; as, καλῶ, *A.* καλῶ; ὀμῶ; *A.* ὀμῶ.

* By Rule iv. p. 5.

† The learner should recollect that ψ and ξ are merely substituted for π , β , θ and κ , γ , χ .

‡ Liquid Verbs are those which have the liquids λ, μ, ν, ρ, in their termination.

72 Verbs.—Formation of the Tenses in the Active Voice.

3. Four verbs, which had lost the rough breathing in the present,* resume it in the future.

εχω, from ἐχω, has ἐξω.
 τυφω, θυφω, has θυψω,
 τρεφω, θρεφω, has θρεψω.
 τρεχω, θρεχω, has θρεξω.

Verbs in αω, εω, and ωω, lengthen the short vowel before σω of the future.

α and ε into η. τιμαω, τιμησω; φιλεω, φιλησω.

ο into ω. δηλωω, δηλωσω.

Exception 1. ωω retains ο in primitives, which are few; as, αρωω, αροσω.

2. αω retains α after σ, ι, and λ or ρ pure; as,

εαω, εασω. γελαω, γελασω.
 κοτσιαω, κοτσιασω. οραω, ορασω.

Also, ακρομαι, -ασουμαι; and verbs from which other verbs in αινωω or ασωω are formed; as, πνιττω† κρημαω.

3. Verbs of two syllables in αω, which do not pass into -ημι, retain α.

κλαω, κλασω, because it is never κλημι.

σῶαω, σῶασω, never σῶημι.

Likewise, φθανω, φθασω, though φθῆμι is used.

1. The following have either η or α, αρχομαι, αλοω, ανισω, αφωω, ιλαω, κταω, κρημαω, μικτω, μοιρομαι, πηλω, πινωω, πωρωω, πηραω.

2. A few in ωω have ῶω; as, τελεω, τελεσω; and some ησω or ῶω, αινωω, αινωσω or αινωσω.

3. The following in ωω form their futures in ωσω; as, Θωω, νωω, πνωω, ρωω, χωω and πλωω; also κλωω makes κλωσω, and κλωω, κλωσω, from obsolete presents ιι. ωω and αυω.

4. Many *daryton* verbs have their first future in ησω by the Attic and Ionic dialects; as νημωω, μελλωω.

First Aorist.

The first aorist is formed from the first future, by changing ω into α, and prefixing the augment; as, τυψω, ετυψα.

The penult of this tense is usually long. Hence in *liquid* verbs, the short penult of the first future is lengthened; α into η, ε into ει; as, ψαλλω, ψαλῶ, εψηλα;‡ στήλω, σῆταιλα, νεμῶ, ενεμιμα.

* Because two syllables do not begin successively with an aspirate. See rule ii. page 4.

† The same with πνιττω.

‡ The Attics retain α; as, εψαλα.

1. The following aorists do not retain the characteristic of the future : *ειπα, ηνεγκα, εδωκα, εθηκα, ηκα*. The two first take it from the present : the remainder from the perfect, and are rarely found out of the indicative.

2. Some verbs drop the *σ* ; as,

<i>αλευω, ηλευσα, ηλευα.</i>	<i>καιω, εκαυσα, εκαυα, εκηα.</i>
<i>κειω, κειω, εκεισα, εκεια.</i>	<i>χεω, εχευσα, } εχουα and εχεα.</i>

First Perfect.

The perfect is formed from the first future, by prefixing the reduplication, and changing *ψω* into *φα*, *ξω* into *χα* ; *ω* and *σω* into *κα* ; and *μω* into *μηκα* ; as, *τυψω, τετυφα ; τεμῶ, τετεμηκα*.

1. Verbs of two syllables in *λω, νω, ρω*, change *ς* into *α*, before *κα* of the perfect ; as, *σπेलῶ, σπιαλ-κα, τενῶ, τετα-κα, σπερῶ, εσπαρ-κα*

2. Verbs of two syllables in *εινω, ινω, υνω*, drop *ν* before *κα* ; as, *τεινω, τενῶ, τετακα ; κρινω, κρινῶ, κερικα ; θυνω, θυνῶ, τεθυκα*.*

3. Some suffer syncope ; as,

καλεω, ησω, κεκαληκα, κεκληκα.

So, *δεδεμηκα, δεδμηκα.*

κεκαμηκα, κεκμηκα.

τετεμηκα, τετμηκα.

βεβαληκα, βεβληκα.

4. In many verbs of two syllables, the Attics change *ς* into *ο* ; as, *σπρεφα, σπροφα*.

5. The characteristic of the perfect is properly *κα* annexed to the present ; as, *λυω, λελυκα*. But for ease in pronunciation, *βκ, πκ*, are changed into the corresponding rough mute *φ, κ* being little else than a breathing ; as, *τριβω, τετριβ-κα, τετριφα ; λειπῶ, λελειπ-κα, λελειφα*.

γκ, κκ, and χκ, into *χ* ; as, *λεγω, λελεγ-κα, λελεχα ; πλεκω, πεπλεκ-κα. πεπλεχα*.

ν before *κ* becomes *γ* in verbs in *ανω* ; as, *φαινω, πεφαγκα*.

6. The perfect in *μηκα* is derived from a verb in *σω*, formed from the future in *μῶ* ; as, *τεμῶ, τεμεω, τετεμηκα*

First Pluperfect.

The pluperfect is formed from the perfect by changing *α* into *ειν*, and prefixing the augment,

* To this rule Matthiæ admits no exceptions ; rejecting the *γ* from the perfect of *πλυνω, κτηνω* and *παχυνω*.

if the perfect begins with a consonant; as, *τέλῃφα*, *ἐτέλῃφειν*.

When the perfect begins with a vowel, no augment is prefixed; as, *εψάλαα*, *εψάλααεν*.

Second Aorist.

The second aorist is formed from the present by changing *ω* into *ον* and prefixing the augment; as, *λέγω*, *έλεγον*.

The penult of this tense is in many cases shortened.

1. In *consonants*, by dropping *τ*, and the latter of two liquids; as, *τυπῶτω*, *ετυπον*; *στειλλω*, *εσταλον*.

2. In *vowels* by changing *η*, *ω*, *αι*, and *αυ* into *α*; as, *ληβω*, *ελαβον*;* and dropping the first vowel of *ει*, and *ευ*; as, *λειπω*, *ελοιπον*; *φωγω*, *εφυγον*. But before a liquid, *ει* is changed into *α*, in dissyllables; as, *σπειρω*, *εσπαρον*; into *ε* in polysyllables; as, *αγειρω*, *ηγερων*.

In dissyllables, *ε* before or after a liquid, is changed into *α*; as, *πλεχω*, *επλακων*.†

Verbs in *αω* and *εω*, change these terminations into *ον*; as, *μυκαιω*, *εμυκων*.

Verbs in *σσω* and *ζω*, whose future is in *ζω*, have their second aorist in *γον*; as, *επαραγον* from *παρασσω*; also *εσμιγον* and *εψυγον* from *σμιχω*, and *ψυχω*. Verbs in *ζω*, whose future is in *σω*, have their second aorist in *δον*; as, *εφραδον*. Of the latter very few have this tense.

1. The penult of this tense is necessarily long, in dissyllables, which take the temporal augment; as, *αγω*, *ηγων*. So also where the penult is long by position; as, *θαλπω*, *εθαλπων*. But in many of these, a transposition takes place, to preserve the analogy: thus, *παραδω* makes, in poetry, *επαραδων*; *δερκω*, *εδρακων*. A resolution or reduplication produces the same effect; thus, *ηδον*, is made *εαδον*, *ηγεν*, *ηγαγον*.

2. In *βλαπιω*, *καλυπιω*, and *κρυπιω* the characteristic *π* is changed into its cognate *β*; as, *εβλαδον*, *εκρυ*.

π is changed into the cognate *φ* in the following words: *βαπιω*, *εβαφον*; *σκαπιω*, *εσκαφον*; *ραπιω*, *ερραφον*; *δαπιω*, *εδαφον*; *απιω*, *εαφον*; *βριπιω*, *εβριφον*; *δρυπιω*, *εδρυφον*; *διηπω*, *εδιαφον*; *διαπιω*, *εδιαφον*.

3. The following have no second aorist: Polysyllables in

**πλισσω* has *επλαγον*, and *επληγον*.

†Except *λεγω*, *βλεπω*, *φλογω*.

ζω and σσω ; Verbs in αω and σω after a vowel ; Verbs in ωω ; Pollysyllables in αυω, ευω, ουω,* υω, υιω ; and many others.

Second Future.

The second future is formed from the second aorist, by changing *ον* into *ω* circumflexed, and casting off the augment ; as, *ἐλϋσων, τυπῶ*.

Second Perfect, or perfect Middle.

The second perfect is formed from the second future by changing *ῶ* into *α*, and prefixing the reduplication ; *τυπῶ, τετυπα*.

Change of the Penult.

1. *ε* of the 2d future passes into *ο* ; as, *λεγῶ, λελογα* ; so *βαλλω*. (as from *βελω*) *βεβολα*.

2. *α* of the 2d future, from *ε* or *ει* of the present, passes into *ο* ; as, *στελλω, σταλῶ, σστολα* ; *κτείνω, κτενῶ, εκτοκα*.

α of the 2d future, from *η* or *αι* of the present, passes into *η* ; as, *σηπω, σαπῶ, σσσηπα* ; *δαιω, δαῶ, δσδηα*. So *δαλλω, κλαζω*, and most verbs in which *α* of the present is long by position ; except *κραζω, πρσσω, φραζω, βαλλω*.

3. *ι* of the 2d Future, from *ει* of the present, passes into *οι* ; as, *λειπω, λιπῶ, λελοιπα*.

Some are irregular ; as, *εἶω, ειωδα* ; *στυνδω, σστυνδα*.

Second Pluperfect or Pluperfect Middle.

The second pluperfect is formed from the second perfect by changing *α* into *ειν*, and prefixing the augment ; as, *τετυπα, ετετυπειν*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active by changing *ω* into *ομαι* ; as, *τυπῶ, τυπῶμαι*.

ε and *ο* are sometimes omitted ; as, *ομαι* for *οιομαι* ; *λειται* for *λελειται*.

* *ηκρον* is poetic.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment; as, *τιπλομαι, επιπλομην*.

ς and *ο* are sometimes omitted; as, *ελσ'ο* for *ελσ'ο*; *ωμην* for *ωομην*.

Perfect.

The perfect is formed from the perfect active, by changing the last syllable into *μαι*; as, *τετερ-φα, τετερ-μαι*.

The following slight changes are made for the sake of harmony.

1. When *φα* is preceded by a vowel, *μ* is doubled; as, *τετυ-φα, τετυ-μμαι*.

2. When *κα* is preceded by *γ*, that letter is changed into *μ*; as, *πεφαγ-κα, πεφαμ-μαι*.

3. *χα* of the active is changed into *γμαι*; as, *λελε-χα, λελε-γμαι*; unless it is preceded by *γ*.

4. Verbs which have *σ* in the first future active, retain the *σ* before *μαι*; as, *πληθω, πλησω, πεπλη-κα, πεπλη-σμαι*; but in verbs in *ω pure*, if the penult of the future be *long*, *σ* is omitted; as, *ποιεω, ποιησω, πεποιη-μαι*.*

The following however, with a *long* penult retain the *σ*. *ακουω, γνομω, θραυω, κελευω, πευω, παιω, πταιω, ξαιω, σειω, χωω*.

5. From verbs in *νω*, the Attics frequently form the perfect in *σμαι*; as, *μιαινω, μεμιασμαι*.

6. Dissyllables that have *εps* in the penult of the perfect active, change *ε* into *α* in the perfect passive; as, *τρεπω, τετραμ-μαι*.

7. Verbs which in the perfect active change *ε* into *ο*, resume the *ε* in the perfect passive; as, *κλεπω, κεκλοφα, κεκλεμμαι*.

8. Some verbs which have *ευ* in the penult of the perfect active, reject the *ε*; as,

τετρευχα, τετυγμαι. πεπευκα, πεπυσμαι.

πεφευχα, πεφουγμαι. σσευκα, σσευμαι.

On the Second and Third Persons of the Perfect.

The second and third persons singular of the perfect passive are formed from the perfect active, by changing *α* into *σαι* and *ται*; as,

*Also, *αρω*, and a number of others whose penult is short or doubtful.

Verbs.—Formation of the Tenses in the Passive Voice. 77

τυπῶ τειυφα, τειυμαι, τειυφ-σαι, τετυφ-ται,
 which become τετυφαι, τειυπλαι,
 by placing the double consonant ψ for φσ, and changing the
 rough mute φ into its cognate smooth one.*

λεγω, λελεχ-α, λελεγμαι, λελεχ-σαι, λελεχ-ται.
 λελεξαι, λελεκλαι.

Verbs whose perfect active ends in κα, drop the κ; as, λυω,
 λελυ-κα, λελυμαι, λελυ-σαι, λελυ-ται. Φαίνω, τεφαργκα, πεφαρμαι,
 πεφαν-σαι,† πεφαν-ται. But when the first person is in σμαι,
 the third is in σται; as, πλῆθω, πεπλη-κω, πεπλησμαι, πεπλησται,
 πεπλησται.

The first person dual and plural are formed from the first
 person singular by changing μαι into μεδον, μεδα; as, τειυμαι,
 τειυμ-μεδον τετυμ-μεδα.

The second and third persons dual are formed from the
 third person singular, by changing ται into δον, and the preced-
 ing smooth mute into its cognate rough one;‡ as, τειυπ-ται,
 τειυφ-δον; λελεχ-ται, λελεχ-δον. If ται is preceded by a vowel,
 σ is inserted before δον; as, λελυται, λελυ-σδον.

The second person plural is formed from the second person
 dual, by changing δον into δε; as, πετυφδον, πετυφδε; λελεχ-δον,
 λελεχ-δε.

The third person plural is regularly formed by inserting ν be-
 fore ται, of the third person singular; as, λελυ-ται, λελυ-νται.
 But if a consonant precede the ται, the participle with the verb
 εἰσι is used; as, τειυω-ται, τειυμμενοι εἰσι.

The perfect of the *imperative* is formed from that of the in-
 dicative, by changing αι into ο; τετυψαι, τετυψο; and ται into
 δω, with the preceding smooth mute into its cognate rough one;‡
 as, τειυω-ται, τειυφ-δω. But if a vowel precedes ται, σ is in-
 serted; as, τετιμησδω.

When μαι of the perfect indicative is preceded by a vowel,
 it is changed into μην, to form the perfect *optative*; and if the
 preceding vowel be η or ω, ι is subscribed; if not, it is annexed;
 as, πεφίλημαι, πεφίλημην; δεδηλωμαι, δεδη-λήμην; δεδομαι,
 δεδοι-μην. But when μαι is preceded by a consonant, or a diphthong
 which has υ in it, the perfect participle is used with εἰν; as,
 λελεγμαι, λελεγμένος εἰν.

The perfect of the *subjunctive* is formed from that of the

*See rule i. page 4.

†In the perfect active, τ before α was changed into γ; it is here re-
 stored.

‡The smooth mute is roughened before θ, by rule i. page 4.

indicative, when *μαι* is preceded by a vowel, by changing that vowel into *ω*; as, *ἐσλαμαι*, *ἐσλῶμαι*. When *μαι* is preceded by a consonant, or a diphthong containing *υ*, the perfect participle with the verb *ω* is used; as, *λελεγμένος ω*, *ἦς*, *ἦ*.

The perfect of the *infinitive* is formed from the second person plural of the indicative perfect, by changing *ε* into *αι*; as, *τελυφθε*, *τελυφθ-αι*. These changes will be more fully illustrated by the following table.

SYNOPSIS OF VERBS IN THE PERFECT PASSIVE.

Indic.	Imp.	Optat.	Subj.	Infin.	Part.
τετυ-μμαι } τετερ-μαι }	-το	-μμενος, ειην -μενος, ειην	-μμενος, ω -μενος, ω	-φθαι	-μμενος -μενος
λελεγ-μαι πεπει-σμαι πεποι-ημαι δεδηλ-ωμαι εσταλ-μαι } εσπαρ-μαι }	-ξο -σο -ησο -ωσο -σο	-γμενος, ειην -σμενος, ειην -ημην -ωμην -μενος, ειην	-γμενος, ω -σμενος, ω -ῶμαι -ῶμαι -μενος, ω	-χθαι -σθαι -ησθαι -ωσθαι -θαι	-γμενος -σμενος -ημενος -ωμενος -μενος
πεφα-μμαι	-νσο	-μμενος, ειην	-μμενος, ω	-νθαι	-μμενος

Pluperfect.

The pluperfect is formed from the perfect by changing *μαι* into *μην*, and prefixing the augment, when the perfect begins with a consonant; as, *τετημμαι*, *ετετημμην*.

The second and third persons of the pluperfect are formed from those of the perfect, by changing *αι* into *ο*, and *εἰσι* into *ἦσαν*.

	2d Sing.	3d Sing.	3d Plur.
Perf.	τετιται,	τετιται,	τετινται.
Pluperf.	ετετισο,	ετετιτο,	ετετιντο.
Perf.	λελεξαι,	λελεχται,	λελεγμενοι εἰσι.
Pluperf.	ελελεξο,	ελελεχτο,	λελεγμενοι ἦσαν.

Paulo-post Future.

The paulo-post future is formed from the second person singular of the perfect passive, by changing *αι* into *ομαι*; as,

τετυμμαι, *τετηνψ-αι*, *τετηνψ-ομαι*.

First Aorist.

The first aorist is formed from the third person singular of the perfect, by changing *ται* into *θην*, and the preceding smooth mute into its cognate rough one ; * dropping the first letter, if it is a consonant ; as, *τετυπλαι*, *ετυφθην*.

Exception 1. Those verbs which change *ε* into *α* in the perfect passive, in this tense resume the *ε* ; as, *εσπραμμαι*, *εσρεφθην*.

2. Those which drop *ν* in the perfect, have it restored in this tense by the Poets ; as, *εκλινθην* for *εκλιθην*.

- | | | |
|---|---|---------------------------------|
| 3. <i>εμνησθην</i> , from <i>μεμνηται</i> , | } | assume <i>σ</i> . |
| <i>εβρωσθην</i> , <i>εβρωται</i> , | | |
| <i>εσωσθην</i> , <i>εσσωσται</i> , | } | drops, <i>σ</i> . |
| <i>ευρεσθην</i> , <i>ευρηται</i> , | | |
| <i>ηρεσθην</i> , <i>ηρηται</i> , | } | change <i>η</i> into <i>ε</i> . |
| <i>εσχεςθην</i> , <i>εσχηται</i> , | | |

First Future.

The first future is formed from the third person singular of the first aorist, by adding *σομαι*, and casting off the augment ; as, *ελυθθη*, *τυφθησομαι*.

Second Aorist.

The second aorist is formed from the second aorist active, by changing *ον* into *ην* ; as, *ελυπον*, *ελυπηην*.

Second Future.

The second future is formed from the second aorist, by changing *ην* into *ησομαι*, and rejecting the augment ; as, *ετυπ-ην*, *τυπ-ησομαι*.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

The present and imperfect are the same as in the passive.

First Future.

The first future is formed from the first future

* For the reason of this change, see rule i. page 4.

active, by changing *ω* into *ομαι*; as, *τυψω, τυψομαι*; but in *liquid verbs*, into *ῃμαι*;^{*} as, *στελῶ, στέλλομαι*.

Second Future.

The second future is formed from the second future active, by changing *ῶ* into *ῃμαι*; as, *τυπῶ, τυπῃμαι*.

Πίνω, βιβω, φαγω, and εἶω, have the second future in *ομαι*.† But these are thought to be the present used for the future. To these add the poetic futures *βρομαι* and *νεομαι* by crasis *νεῶμαι*.

First Aorist.

The first aorist is formed from the first aorist active, by adding *μην*; as, *ετυψα, ετυψαμην*.

Verbs in *ω* pure have this tense often syncopated; as, *ἔγραμην* for *ἐγρησαμην*, *ῶναμην* for *ῶνησαμην*.

Second Aorist.

The second aorist is formed from the second aorist active, by changing *ον* into *ομην*; as, *ετυπον, ετυπομην*.

VERBS IN *μι*.

Verbs in *μι* are formed from verbs in *αω, εω, οω*, and *ω*:

I. By changing *ω* into *μι*; and lengthening the penult in the singular.‡

II. By prefixing the reduplication.

The reduplication is proper or improper.

Proper, when the first consonant of the present tense is repeated with *ι*; as, *δω, διδομι*. If the first consonant is a rough mute, it is changed into its cognate smooth one;§ as, *θεω, τιθημι*.

Improper, when a rough *ι* only is prefixed,

* Also those verbs from which *σ* has been dropped by the Attics; as, *κομῶ, κομῃμαι*.

† Declined thus: *φαγ-ομαι, -ουαι, -σθαι*.

‡ In the second Aorist, the penult of the dual and plural is lengthened, in all verbs, but *τιθεμι, ἵκμι, δίδωμι*.

§ By rule ii. page 4.

which happens to verbs beginning with *σ*, *π*, or a vowel; as, *σλαω*, *ισθημι*.

Thus, from *σλαω* is formed *ισθημι*.

from *θεω*, *τιθημι*.

from *δοω*, *διδωμι*.

from *δεικνύω*, *δεικνύμι*.

Verbs in *μι* have but three tenses of that form, the present, imperfect, and second aorist. They take the other tenses from verbs in *ω*, from which they are derived.

Many want the reduplication, particularly all verbs in *νμι*; which want, likewise, the second aorist* and the optative and subjunctive moods.

1. The Poets and Æolics change many contract verbs into verbs in *μι*, but without the reduplication; as,

γελαιω, *γελημι*.

νικαιω, *νικημι*.

ὀραιω, *ὀρημι*.

Sometimes they repeat the initial letters; as, *αλαιω*, *αλαλημι*.

In the Ionic and Bæotic dialects, the reduplication is made by *ε*; as, *εσθημι*, *εσθημι*.

2. To the common reduplication, *μ* is sometimes added; as, *πλαιω*, *πιμπλημι*. A syncope sometimes takes place; as, *τετλημι* from *ταλαιω*.

The reduplication is sometimes in the middle; as, *ονεω*, *ονινημι*.

3. Barytons sometimes become verbs in *μι*; as, *βριδημι* from *βριδω*. But in such instances, the verb in *μι* seems to be formed from a contract verb derived from the Baryton: thus, *βριδημι* is from *βριδεω*, derived from *βριδω*.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing *μι* into *ν*; prefixing the augment, ex-

* Dissyllables in *νμι* have a second aorist, but it is the same with the imperfect.

cept when the verb begins with *ι*; as, *τιθῆμι, ἐτιθῆν*; *ἰσθῆμι ἰσθῆν*.

Second Aorist.

The second aorist is formed from the imperfect, by casting off the reduplication, and taking the augment; as, *ἐτιθῆν, ἐθῆν*; *ἰσθῆν, ἐσθῆν*.

When the verb has no reduplication the 2d aorist is the same with the imperfect in the singular number and in some verbs in the other numbers.

First Future.

The first future has sometimes a reduplication; as, *τιθήσω*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active, by changing *μι* into *μαι*, and shortening the penult; as, *ἰσθῆμι, ἰσθᾶμαι*; *τιθῆμι, τιθεμαι*.

The following do not shorten the penult. *ἡμαι, ἀημαι, ἀκαχημαι, ἀλαλημαι, ἀλαλυκῆμαι, ἀποκλῆμαι, διζῆμαι, ὀνημαι*. The last, however, sometimes shortens the penult.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, except when the verb begins with *ι*; as, *τιθεμαι, ἐτιθεμην*; *ἰσθᾶμαι, ἰσθαμην*.

Perfect.

The long penult of the perfect active is shortened in the passive; as, *δεδωκα, δεδομαι*; *εἰμαι* and *τεθεμαι* are exceptions.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

The present and imperfect are the same with those of the passive.

Second Aorist.

The second aorist is formed from the imperfect by casting off the reduplication; as, *ἐτιθεμην, ἐθεμην*.

ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinit.	Particip.
Pres.						
S.	ἴσῃ—ἤμῃ —ης —ῆσι	ἴσῃ—ἀδὶ —ασῶ	ἴσῃ—αιμῇ—αιῆς —αιῇ	ἴσῃ—ῶ —ῆς —ῇ	ἴσῃ—αναι	ἴσῃ—ας
D.	—αἶνον—αἶνον	—αἶνον—αἶνω	—αιῆτον—αιῆτην	—ῇτον—ῇτον		
P.	—αἶμεν—αἶς —αἶσι	—αἶς —αἶωσαν	—αιῆμεν—αιῆς—αιῆσαν(αιεν)	—ῶμεν—ῇς —ῶσι		
Imperi.						
S.	ἴσῃ—ῇν —ης —ῇ					
D.	—αἶνον—αἶτην					
P.	—αἶμεν—αἶς —αἶσαν					
2d Aor.						
S.	εἶσῃ—ῇν —ης —ῇ	εἶῃ—θι —ῆω	εἶσῃ—αιῆς—αιῆς —αιῇ	εἶσῃ—ῶ —ῆς —ῇ	εἶσῃ—ῆναι	εἶσῃ—ας
D.	—ῇτον—ῇτην	—ῇτον—ῆων	—αιῆτον—αιῆτην	—ῇτον—ῇτον		
P.	—ῇμεν—ῇς—ῇσαν(αν)	—ῇς —ῆωσαν	—αιῆμεν—αιῆς—αιῆσαν(αιεν)	—ῶμεν—ῇς —ῶσι		

PASSIVE VOICE.

Pres.						
S.	ἴσῃ—αἶμαι—αἶσαι—αἶται	ἴσῃ—ασσ(ω)—ασθῶ	ἴσῃ—αιμῇν —αιῶ —αιῶ	ἴσῃ—ῶμαι—ῇ —ῇται ἴσῃ—ασθῶναι	ἴσῃ—αμῆναι	ἴσῃ—αμῆναι
D.	—αἶμεθον—ασθον—ασθῶν	—ασθον—ασθῶν	—αιῆμεθον—αιῶδον—αιῶδην	—ῶμεθον—ῇσθον—ῇσθῶν		
P.	—αἶμεθα—ασθῆς—ανῆται	—ασθῆς—ασθῶσαν	—αιῆμεθα—αιῶδε—ανῆο	—ῶμεθα—ῇσθῆς—ωῆται		
Imperi.						
S.	ἴσῃ—αἶμην—ασθῶ—αιῶ					
D.	—αἶμεθον—ασθον—ασθῶν					
P.	—αἶμεθα—ασθῆς—ανῆο					
Present and imperfect like the Passive, MIDDLE VOICE.						
2d Aor.						
S.	εἶσῃ—αἶμην—ασθῶ—αιῶ	εἶσῃ—ασσ(ω)—ασθῶ	εἶσῃ—αιμῇν—αιῶ —αιῶ	εἶσῃ—ῶμαι—ῇ —ῇται εἶσῃ—ασθῶναι	εἶσῃ—αμῆναι	εἶσῃ—αμῆναι
D.	—αἶμεθον—ασθον—ασθῶν	—ασθον—ασθῶν	—αιῆμεθον—αιῶδον—αιῶδην	—ῶμεθον—ῇσθον—ῇσθῶν		
P.	—αἶμεθα—ασθῆς—ανῆο	—ασθῆς—ασθῶσαν	—αιῆμεθα—αιῶδε—ανῆο	—ῶμεθα—ῇσθῆς—ωῆται		

Second Declension of Verbs in μ .
ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Inf.	Part.
Pres.	S. εἶδ-ημι — ης — ησι D. — εἶτον — εἶσιν P. — εἶμεν — εἶθε — εἶσθε	εἶδ-εσσι (εἶθι) — εἶτω — εἶτον — εἶτωσαν — εἶθε — εἶτωσαν	εἶδ-εἶην — εἶης — εἶη — εἶησιν — εἶησιν — εἶμεν — εἶηθε — εἶησθε	— ἦς — ἦ — ἦσιν — ἦσιν — ᾶμεν — ᾶθε — ᾶσθε	εἶδ-εἶναι	εἶδ-εἶς
Imp.	S. εἶδ-ην — ης — η D. — εἶτον — εἶσιν P. — εἶμεν — εἶθε — εἶσθε					
2dAo.	S. εἶδ-ην — ης — η D. — εἶτον — εἶσιν P. — εἶμεν — εἶθε — εἶσθε	εἶδε (εἶσθε) — εἶτω εἶσθον — εἶτωσαν εἶσθε — εἶτωσαν	εἶδην, — εἶδης, — εἶη — εἶησιν — εἶησιν εἶμεν — εἶηθε — εἶησθε	εἶδ, — εἶθ, — εἶθ εἶησιν, — εἶησιν, — εἶθ εἶμεν, — εἶθε, — εἶσθε	εἶδεναι	εἶδες

PASSIVÉ VOICE.

[illegible]

like the Passive. MIDDLE.

	အမည်	အသက်	အမျိုးအမည်	အဘယ့်အတွက်	အဘယ်အရာ	အဘယ်အရာ	အဘယ်အရာ	အဘယ်အရာ
2dAo.	S. ဓမ္မဝေဠာ	၄၀	မိန်းမ	အသက်	အသက်	အသက်	အသက်	အသက်
	D. ဓမ္မဝေဠာ	၄၀	မိန်းမ	အသက်	အသက်	အသက်	အသက်	အသက်
	P. ဓမ္မဝေဠာ	၄၀	မိန်းမ	အသက်	အသက်	အသက်	အသက်	အသက်

Third Declension of Verbs in μ. ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Pres.	S. δίδ—ωμι —ως —ωσι D. —οῖον —οῖων P. —ομεν —οῖε —οῖσι	δίδ —οῖσι —οῖο —οῖον —οῖων —οῖε —οῖων	δίδ —οῖον —οῖο —οῖον —οῖων —οῖε —οῖων	δίδ—ω —ως —ωσι —ωῖον —ωῖων —ωμεν—ωῖε —ωῖσι	δίδ—οναι	διδόντες
Imp.	S. εἰδ—ων —ως —ω D. —οῖον —οῖων P. —ομεν —οῖε —οῖσι	εἰδ —οῖσι —οῖο —οῖον —οῖων —οῖε —οῖων	εἰδ —οῖον —οῖο —οῖον —οῖων —οῖε —οῖων	εἰδ—ω —ως —ωσι —ωῖον —ωῖων —ωμεν—ωῖε —ωῖσι	εἰδ—οναι	εἰδόντες
2dAo.	S. εἰδ—ων —ως —ω D. —οῖον —οῖων P. —ομεν —οῖε —οῖσι	εἰδ —οῖσι —οῖο —οῖον —οῖων —οῖε —οῖων	εἰδ —οῖον —οῖο —οῖον —οῖων —οῖε —οῖων	εἰδ—ω —ως —ωσι —ωῖον —ωῖων —ωμεν—ωῖε —ωῖσι	εἰδ—οναι	εἰδόντες

PASSIVE VOICE.

Pres.	S. δίδ—ομαι—οσθαι—οῖαι D. —ομεσθιν—οσθιν—οσθιν P. —ομεσθαι—οσθιν—οσθιν	δίδ—οσθ(αι)—οσθιν —οσθιν—οσθιν —οσθιν—οσθιν	δίδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	δίδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	δίδ—οσθ(αι)	διδόμενος
Imp.	S. εἰδ—ομαι—οσθ(αι)—οσθιν D. —ομεσθιν—οσθιν—οσθιν P. —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)—οσθιν —οσθιν—οσθιν —οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)	εἰδόμενος
2dAo.	S. εἰδ—ομαι—οσθ(αι)—οσθιν D. —ομεσθιν—οσθιν—οσθιν P. —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)—οσθιν —οσθιν—οσθιν —οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)	εἰδόμενος

Present and imperfect like the Passive. MIDDLE VOICE.

2dAo.	S. εἰδ—ομαι—οσθ(αι)—οσθιν D. —ομεσθιν—οσθιν—οσθιν P. —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)—οσθιν —οσθιν—οσθιν —οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—ομαι—οσθ(αι)—οσθιν —ομεσθιν—οσθιν—οσθιν —ομεσθιν—οσθιν—οσθιν	εἰδ—οσθ(αι)	εἰδόμενος
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Fourth Declension of verbs in μι.

ACTIVE VOICE.

	Indic.	Imper.	Inf.	Part.
Pr	S. ζευγν-υμι-υς-υσι D. -υτον-υτων P. -υμεν-υτε-υσι	ζευγν-υθι-υτω -υτον-υτων -υτε-υτωσαν	ζευγνυσαι	ζευγνυς
Im	S. εζευγν-υν-υς-υ	D. εζευγν-υτον-υτην	P. εζευγν-υμεν-υτε-υσαν	

PASSIVE VOICE.

Pr	S. ζευγν-υμαι υσαι υται D. -υμεθον-υσθον-υσθον P. -υμεθα-υσθε-υσται	ζευγν-υσο-υσθω -υσθον-υσθων -υσθε-υσθωσαν	ζευγνυσθαι	ζευγνυμε- νος
Im	S. εζευγν υμην-υσο υστο	D. υμεθον-υσθον-υσθην	P. υμεθα υσθε-υστο	

Notes on Verbs in *μι*.

1. In Ionic and Doric writers, the forms, -εω, -εω, -οω, often occur in the present and imperfect with the reduplication, and the contracted form; as, *ιστ-ῶν-ᾶς-ᾶ*; *ἐπιστ-ῶεις*, *διδ-ῶεις*. &c. Verbs in *υμι* are sometimes declined by the Attics as if from *υω*.

2. In the third person plural of the present active, *εασι*, *οασι* and *υασι* are frequently used.

3. The optative, present and 2d aorist have more commonly in the plural *ειμεν*, *ειτε*, *ειεν*; *αιμεν*, *αιτε*, *αιεν*; *οιμεν*, *οιτε*, *οιεν*.

4. The verb *ισημι*, *ισημαι* is frequently found with an epenthesis of *τ*; as, *ἐπιστ-ῶσαντο* for *ἐπιστ-ᾶντο*.

IRREGULAR OR DEFECTIVE VERBS.

I. εἰμι, to be, from εἶω.

	Indic.	Imperat.	Optat.	Subj.	Infinit.	Part.
Pres.	S. εἰμι, εἶς, or εἰ, εἶπον, εἶπον D. εἶπον, εἶπον P. εἶμεν, εἶσε, εἶδι	or εἶπον, εἶπον εἶσε, εἶσε, εἶσε (εἶσε)	εἶπον, εἶσε, εἶσε εἶπον, εἶπον, εἶπον εἶμεν, εἶσε, εἶσε (εἶσε)	ω, ῥις, ῥι ῥιπον, ῥιπον ωμεν-ῥις, ωδι.	εἶναι	ων
Imp.	S. ῥις (ῥις), ῥι D. ῥιπον (ῥιπον), ῥιπον (ῥιπον) P. ῥιμεν, ῥις (ῥις) ῥιπον					
Fut.	S. εἶσομαι, εἶσι, εἶσε (εἶσε) D. εἶσομαι, εἶσε, εἶσε P. εἶσομαι, εἶσε, εἶσε		εἶσομαι, εἶσο, εἶσε.		εἶσε	εἶσομαι
Pres.	S. εἰμι, εἶς (εἶ), εἶδι D. εἶπον, εἶπον P. εἶμεν, εἶσε, εἶδι	εἶμι (εἶ) εἶμι εἶπον, εἶπον εἶμεν, εἶσε, εἶσε	εἶμι, εἶσε, εἶσε εἶπον, εἶπον, εἶπον εἶμεν, εἶσε, εἶσε	ω, ῥις, ῥι ῥιπον, ῥιπον ωμεν, ῥις, ωδι	εἶναι	ων
Imp.	S. ῥις (ῥις or ῥις) ῥις (ῥις) D. ῥις (ῥις or ῥις) ῥις (ῥις) P. ῥις (ῥις or ῥις) ῥις (ῥις)					

III. *φημι, to say.*

This verb is declined like *ιστημι*, but is used only in some tenses. It will be sufficient therefore to give the synopsis.

	Ind.	Imp.	Opt.	Sub.	Inf.	Part.
Pres.	φημι	φάθι	φαιην	φω	φαναί	φας
Imp.	εφην					
1. Aor.	εφησα		φησαιμι	φησω	φησαι	φησας.
Fut.	φησω					

In the middle voice, *εφαμην* (2 Aor.) *φασθαι*, and *φασο* or *φας* (Imp.) *φαμενος*, occur. In the passive a perfect tense, *πεφαπται*, *πεφασθαι*, *πεφασθω*, *πεφαμενος*.

Note.—1. For *εφην-ης*, &c. is frequently put *ην, ης, η*, as, *ην δ' εγω*, "said I;" *ηδ' ος*, "said he;" In like manner *ημι* is used for *φημι*: Aristoph. Nub. 1145.

2. The infinitive *φαναί* is used in the sense of past time, as, *φαναί τον Σωκρατη*, "that Socrates has said."

IV. *κειμαι, to lie*, is declined like *τιθημι*.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Pres.	κειμαι	κεισο	κεισμεην	κειωμαι	κεισθαι	κειμενος
Imp.	εκειμην					
Fut.	κεισομαι					

V. *ἕμαι, to sit*, for *εμαι* from *εω*, "*I sit*." It is regularly declined in the perfect and pluperfect.

	Ind.	Imp.	Inf.	Part
Perf.	ἤμαι	ἦσο	ἦσθαι	ἦμενος
Plup.	ἤμην			

For the third person plural *γνται*, *εαται* is frequently used, and *εατο* or *ειατο* for *γντο*. This verb is chiefly used in composition with *κατα*, as, *καθημαι*.

VI. *Εμαι, to put on*, is the perfect passive of *εννυμι*, the pluperfect *εμην* is sometimes used, and the participle *εμενος*.

GENERAL LIST OF IRREGULAR OR ANOMALOUS VERBS.

There are few Verbs in the Greek language, which can be regularly conjugated in all their Moods and Tenses. Some of these deficiencies may be traced to the principle of harmony ; of others, vain is the attempt to investigate the causes. Defective terms are supplied either from obsolete forms of the same Verbs, or from some other verbs in use.* To assist the learner in tracing these tenses to their respective Themes or Roots, the following list has been compiled. It consists of analogies, as far as they can be applied to any species of Verbs ; but in general it contains the particular formation of each tense in common use.

Of the following Verbs, those which are used only in the present and imperfect, will be found in the first column ; the next will contain the obsolete Roots, followed by the Tenses, which are formed from them.

A.

Αγαμαι	αγαω, αγαδομαι, ηγασαμην, ηγασμαι, ηγασθην.
αγνυω,	αγω, αξω, ηξα, ηχα, ηγον.
αγνυμι,	Εαγω, εαξα, εαχα, εαγον.†
Αγω,	
αξω,	αγαγω, ηγαγον, ηγαγομην,
ηχα,	
αδω,	αδεω, αδησω, ηδηκα, ηδον, εαδα.‡
ανδανω,	
αιρεω,	ελω, ειλον, ειλομην, ελω, ελουμαι, ειλαμην.
αιρησω,	
ηρηκα,	
αισθανομαι	αισθησω, αισθησομαι, ησθημαι, ησδομην.
αλδησκα,	αλδω, αλδησω, ηλδηκα.
αλσομαι,	αλσω, ηλσωσα, ηλσωσαμην δε ηλσαμην by Syncope.
αλεξω,	αλεσκω, αλεξαμην.
	αλεξω, αλεξησω.
αλινδω	αλω, αλισω, ηλικα.

*Such is the case in some Latin Verbs. Thus *ferio* is used only in the tenses formed from the Present, and borrows the Perfect and Supine, and the tenses formed from them, from *percutio*.

†αγω to break, conjugated with the Digamma, Εαγω, forms εαξα, εαχα, εαγον. But as the Digamma is seldom expressed in writing, the words will be εαξα, εαχα, εαγον.

‡This seems to be put for εαδα. That αδεω, had the Digamma appears from αδα, *Odys.* XVI. 28.

ἀλίσκω,
ἀλφαινώ,
ἀμαρτανώ,

ἀλίσσω, ἀλίσσω, ἀλίσσομαι, ἤλυσσα, ἤλυκα, ἤλυμαι.
ἀλφειώ, ἀλφησιώ.
ἀμαρτεώ, ἀμαρτησίω, ἀμαρτησόμεαι, ἡμαρτησα, ἡμαρ-
τησα, ἡμαρτημαι, ἡμαρτον,
Poet. ἡμέροτον.

ἀμφισπνύμι,
ἀμφισκώ,
ἀμφιλισκώ,
ἀμφιλισκάω,
ἀνωγώ,
ἀνωξέω,
ἠνώγα,
ἀρεσκάω,
αὐξάνω,
αὐξώ,
αἰξώ,
αχίζομαι,

ἀμφιεύ.

ἀμείλω, ἀμείλω, ἡμέλωδιην.

ἀνωγέω, Imp. ἠνώγουν, ἀνωγησίω.
ἀνωγημι, Imper. ἀνωγηδι, and ἀνωχιδι.

ἀρεώ, ἀρεσίω, ἀρεσόμεαι, ἠρεσα, ἠρεσάμην, ἠρεσδιην.

αὐξέω, αὐξήσιω, αὐξήσομαι, ἠξήσα, ἠξήμαι.

αχιδέω, αχιδεσόμεαι, ἠχιδεσδιην, αχιδεσδιησόμεαι.

B.

βαίνω,

βαίω, βήσιω, βήσομαι, ἐβησα, ἐβησάμην, βέβηκα,
βέβημαι, βέβηκα, 2d F. βέβημαι.

βίβω, Part. Pres. βιβών.

βίβημι, 2d A. ἐβην, Part. Pres. βιβας.

βλέω, βλήσιω, βέβληκα, βέβλημαι, ἐβληδιην,
βληδιησόμεαι.

βάλλω, βάλλω.

βλήμι, ἐβλην. 2d A. Opt. M. βλαιο.

βάλλω,
βαλῶ,
ἐβαλον,
βέβηκα,
βαμβανώ.
βασκώ.

βιωσκώ,

βίωω, βιώσω, βέβωκα, βέβωμαι, ἐβιον.
βίωμι, ἐβιον.

βλαπτώ,
βλασπασκώ,

βλαβήω, βλαβήω, βεταί.
βλασπίω, βλασπίσιω, βεβλασπίκα, βεβλασπίον.

βοσκήω,

βοσκέω, βοσκήσιω, βοσκήσομαι, βεβόσκηκα.
βώω, βώσω, βέβωκα.

βουλόμαι,

βουλέω, βουλήσομαι, βεβούλημαι, ἐβούληδιην.

βρωσκήω,

βρώω, βρώσω.

βιβρώσκω,

βρώμι, ἐβρων.

βεβρώδιω, βεβρώδομαι.

Γ.

γαίω,

γαίω, γαίησιω, γαίησομαι, ἐγαίησα, γέγαίηκα,
γέγαίημαι, ἐγαίηδιην.

οἶμαι,

οἶμαι,

γῆρασκω,	{	γῆραι,	γῆρασω, ἐγῆρασα, γέγηρακα.
		γῆρημι,	Inf. Pr. γῆραιναι, Part. γῆρας.
		γενεω,	γενησομαι, ἐγενησαμην, γεγεννημαι, ἐγενν- ῃην, ἐγενομην, γεγονα.
γίγνομαι,	{	γενν,	ἐγενναμην.
γίνομαι,*		γαω,	γεγαα.
		γινω,	γινωσσω, γινωσομαι, ἐγινωκα, ἐγινωσμαι, ἐγ- νωσθην, γινωσθησομαι.
γίγνωσκω,	{	γινωμι,	ἐγνων.
γινωσκω,			

Δ.

Δαίω,	{	δαεω,	δαησω, δαησομαι, δέδαηκα, εδάην, δέδηα.
to learn.			
δαίω,	{	δαζω,	δασω, δασομαι, εδάσα, εδάσαμεν, δέδακα, δέδασμαι.
to divide.			
δακνω,	{	δηκω,	δηξω, δηξομαι, εδηξα, δέδηχα, δέδηγμαι, εδηχθην, εδάκων.
δαρβανω,	{	δαρβεω,	δαρβησομαι, δέδαρβηκα, εδαρβην, εδαρβον.
δειδω,			
δεισώ,	{	διω,	Perf. M. δέδια.
δέδοικα,		δειδίμμι.	Imper. δειδίθι, εδειδίμθα.
δεικνυω,	{		
δεικνυμι,		δεικω.	
δεομαι,	{	δεεω,	δεησομαι, δέδεημαι, εδεηθην, δεηθησομαι.
διδασκω,			
διδασκω,	{	διδασκω,	διδασκησω.
διδασκω,		διδασκω,	διδασκω.
δεδίδαχα,	{	δραω,	δρασω, εδρασα.
διδρασκω,		δρημι,	εδρην.
διδραξω,			
δοκω,	{	δοκω,	δοξω, εδοξα, δέδοχα, δέδογμαι.
Ρο. δοκῶσω,		δοαω,	δοασομαι, εδοασαμην, Syn. εδοαμην.
δέδοκχα,			
δυναμαι,	{	δυναω,	δυνησομαι, εδυνησαμην, δέδυνημαι, εδυνηθην.
		δυναξω,	εδυνασθην.
		δυσω,	δυσω, δυσομαι, δέδυσκα, δέδυσμαι.
δυνω,	{	δύμμι,	εδυν.

Ε.

Εδω,	{	εδεω,	εδηκα, εδεσθην, εδηδα.
εσω,		εδωω,	εδωκα & εδηδακα, εδηδομαι.
ηκα,			

* The ancient Greeks and old Attics wrote γίγνομαι and γίγνωσκω; the more modern writers softened those words into γίνομαι and γίνομσκα.

εἶδω,	{	εἶδω,	εἶδησώ, εἶδησα, εἶδηκα, Plup. ἤδειν.
εἶσω,		εἶδημι,	Pr. Opt. εἶδειην, Inf. εἶδεναι.
εἶδον, ἴδον,	{	εἶρω,	εἶρησώμαι, εἶρηκα, εἶρημαι, εἶρηθην, ἔξηρσώμαι.
οἶδα,		εἶρω,	εἶρησώμαι.
εἶρω,	{	εἶλω,	εἶλασώ, ἔηλασα, ἔηλασάμην, ἔηλακα & ἐληλακα;
εἶρομαι,		εἶλω,	ἔηλαμαι & ἔηλασμαι, ἔηλαθην & ἔηλασθην.
εἶλαυνω,*			
ἐννύω,	{	ἐώ	ἐκα.
ἐννύμι,		ἐῤῥεω,	ἐῤῥησώ, ἐῤῥησα.
ἐῤῥώ,		ἐρυθεώ,	ἐρυθησώ.
ἐρυθαίνω,		ἐλευθώ,	ἐλευσώμαι, ἔλευσα, ἔλυθον, Syn. ἦλθον, Perf. M. ἦλυθα & ἐληλυθα.
ἐρχομαι,			
ἐσθώ,	{	ἐδω,	see last page.
ἐσθίω,		ἐύδω,	ἐύδησώ.
ἐύδω,		ἐύρω,	ἐύρησώ, ἐύρησάμην & ἐύραμην, ἐύρηκα, ἐύρημαι, ἐύρεσθην, ἐύρησθώμαι, ἐύρον, ἐύρομαι.
ἐύρισκω,		ἐσχω,	ἐσχησώ, ἐσχησώμαι, ἐσχηκα, ἐσχημαι, ἐσχεθην, ἐσχεσθώμαι, ἐσχόν, ἐσχομένη.
ἐχω,	{	ἐχημι,	2d. A. Imper. σχε.
ἐξω,		ἐψω,	ἐψησώ, ἐψησώμαι.
ἐψω,			

Z.

ζαώ,	{	ζημι,	εζην.
ζησώ,		ζω,	ζώσώ, ἐζώσασα, ἐζασάμην, ἐζωκα, ἐζώσμαι, ἐζώσθην.
ζώννυω,		ζυγώ	ζυξώ.
ζώννυμι,			
ζυγνύω,			
ζυγνύμι,			

H.

ἡβασκώ.	ἡβώ,	ἡβησώ, ἡβησα, ἡβηκα.
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Θ.

Θελώ,	{	Θελω,	Θελησώ, Θελησα, τεΘεληκα.
εΘελω (εω)		Θηγω,	Θηξώ, εΘηξα, εΘηξάμην, τεΘηγα, τεΘηγαμαι.
Θηγαίνω,			

* The origin of this verb is *ω*. Hence three forms are derived: the Bæotic, *ωω*; the Æolic, *ωωω*; and the Doric, *ωαυω*.

† In this tense *σ* is frequently dropped and the Contract form is adopted: thus, *ωσ*, *ωρς*, *ωρ*. *Ελσας* comes from *ωλσ*.

διγγανω,	διγω,	διξομαι, εδιγον.
διησχω,	διναω,	τεδινηκα, τεδιναα, τεδινεα & τεδινεια.
διηξω, from	διηνω,	εδιανον, 2d F. M. διανῶμαι.
διηκω,	τεδινηκω,	τεδινηξω, τεδινηξομαι.
	τεδινημι,	Pres. Imper. τεδιναδι, Opt. τεδιναην, Inf. τεδιναναι, Particip. τεδινας, 2d Aor. εδινην.
δορνυω,	δορεω,	δορησω, εδορον.
δορνυμι,		

I.

ἰδρυνω,	ἰδρυω,	ἰδρυσω, ἰδρυσα, ἰδρυσαμην, ἰδρυκα, ἰδρυμαι, ἰδρυθην.
ἰζανω,	ἰζαω,	ἰζησω, ἰζησα.
	ἰζω,	ἰσω, ἰσα.
ἰδυνω,	ἰδυω,	ἰδυσω, ἰδυσα,
ἰκνεομαι,	ἰκω,	ἰξομαι, ἰξαμην, ἰγμαι, ἰκομην,
	ἰξω,	ἰξον.
ἰλασχομαι,	ἰλαω,	ἰλασομαι, ἰλασαμην, ἰληκα, ἰλασθην, ἰλασθησομαι.
ἰλαξομαι,	ἰλημι,	ἰλαδι, Pr. M. ἰλαμαι.
ἰπτειμι,	ἰταω,	ἰτησω, ἰπτηκα, ἰπταμαι.
επτειν,		

K.

Καιω,	κηω,	εκηα & εκεια, εκηαμην & εκειαμην, εκαιον, εκαην.
καυσω,		
κεκαυκα,		
καρκαυρω.		
κεραννυω,	κεραιω,	κεραισω, κεραισα, κεραισαμην, κερασθησομαι.
κεραννυμι,	κραιω,	κρασω, κεκρακα, κεκραμαι, εκραθην, κρασθησομαι.
κιρνημι,		
κερδαινω,	κερδω,	κερδησω, κερδησομαι, εκερδησα, κεκερδηκα.
κερδανω,		
κεκερδακα,	κιχew,	κιχησομαι, εκιχησα, εκιχησαμην, εκιχον.
κιχανω,	δε κιχew,	
κιχημι,	κληγω,	Perf. M. κεκληγα.
κλαζω,		
κλαγξω,		
κεκλαγχα,		
κλαιω,	κλαιew,	κλαιησω.
κλαυσω,		
κεκλαυκα,		

κλυω,	κλυμι,	Imper. κλύδι & κεκλυδι.
κορεννυω,	κορεω,	κορεσω, κορεσα, εκορεσαμην, κεκορηκα,
κορεννυμι,		κεκορημαι, εκορεσθην.
κρεμαννενυω,	κρεμαω,	κρεμασω, εκρεμασα, εκρεμασαμην, εκρεμασθην.
κρεμαννυμι	κρεμημι,	κρεμαμαι.
κτεννῶ,	κτεμι,	εκτην, 2d A. M. εκταμην, Inf. κτασθαι,
κτενω,		Part. κταμενος.
εκτακα,		
κυλινδω,	κυλιω,	κυλισω.
	κυλινδωω,	κυλινδωσω.

Λ.

Λαγχανω,	ληχω,	ληξω, ληξομαι, λεληχα, Att. ειληχα, ειληγμαι, ελαχον, Perf. M. λελογχα.
	ληβω,	ληφομαι, λεληφα, Att. ειληφα, λελημμαι δε ειλημμαι, εληφθην, δε ειληφθην, ληφθισομαι, ελαβον, ελαβομην.
λαμβανω,	λαβεω,	λελαμενα.
	λαμβω,	λαμφομαι, ελαμφαμην, ελαμφθην.
λανθανω,	ληθω,	Imp. εληθον, λησω, λησομαι, λελησμαι, ελησθην, ελαθον, ελαθομην, λεληθα,

Μ.

Μανθάνω,	μαδῶ, μαθήσομαι, ἐμαθήσαμην, μεμάθηκα, ἐμάδον.
μαρμαίρω.	
μαχομαι,	μαχεῶ, μαχήσομαι δε μαχεσσομαι, ἐμαχεσάμην, μεμαχημαι, 2d F. μαχοῦμαι.
μελῶ,*	μελεῶ, μελήσω, ἐμελήσαμην, μεμελήκα, μεμελήμαι δε μεμελήμαι, ἐμελήσθην, ἐμελον, μεμήλα.
μενῶ,	μενεῶ.
μελλῶ,	μελλεῶ, μελλήσω, ἐμελλήσα.
μιγνυω,	{ μιγῶ, μιξῶ, μιξομαι, ἐμιξα, μεμιχα, μεμιγμαι, μεμιξομαι, ἐμιχθην, 2d A. P. ἐμιγην, μιγήσομαι.
μιγνυμι,	
μιμνησχω,	μναῶ, μνήσω, μνήσομαι, ἐμνήσα, ἐμνήσαμην, μεμνημαι, ἐμνήσθην, μνήσθησομαι.
μοργνυω,	{ μοργῶ, μορξῶ, ἐμορξάμην.
μοργνυμι,	
ομοργνυμι,	

* This verb is chiefly used as an Impersonal.

μυκω,
μεμυκα,
εμυκον,

} μυκαω, μυκησω.

N.

Ναιω, ναω, ηασομαι, ηηασα, ενασδσμεν, ενασδσμεν.

O.

Οδαξω,

οδαξω, οδαξησω.

οζω,

} οζω, οζεσω δε οζησω, ωζεσα.

οσω,

Perf. M. ωδα

οιδσινω,

} οιδεω, οιδησω, ωδησα, ωδηκα.

οιδσινω,

οιδισκω,

οιομαι,

} οιδω, οισομαι, ωημαι, ωημεν.

οιμαι,

οιχομαι,

} οιχω, οιχσομαι, ωχηκα, ωχημαι.

2d A. ωχομεν

} οιχω, ωχκα.

ολισδσινω,

} ολισδσεω ωλισδσησα, ωλισδσηκα, ωλισδσμεν, ωλισδσμεν.

ολισδσινω,

ολλω,

} ολεω, ολεσω, ωλεσα, ωλεκα, ωλεσμεν, ωλον,

ολλωμι,

ομνω,

} ομοω, ομοσω, ωμοσα, ωμοσμεν, ωμοκα δε ωμομο-

ομνωμι,

ονημι,

} ονεω, ονησω, ονησομαι, ωνησα, ωνησμεν, ωνα-

ονημι,

οσφρσινωμαι,

} οσφρεω, οσφρησομαι, ωσφρομεν.

οφειλω,

} οφειλεω, οφειλησω, ωφειληκα, ωφειλον δε ωφειλον,

οφλω,

} οφλεω, οφλησω, ωφληκα.

οφλανω,

οφλισκανω,

II.

Πασχω,

} πηδω, πεισομαι, Bæot. for πησομαι, επαδησα,

επαδον

} παδεω, παδησω, πεπαδηκα.

} πενδω, Perf. M. πεπονδα δε πεποσδα.

περνω,

περνημι,

πιπρασχω,

πριαμαι,

} περαω,* Syn. πρσω, πρσω, πεπρακα, πεπραμαι,

πεπρασομαι, επραδην, επραδησομαι.

*Πρασω, to pass into another country; πρσω, &c. to pass for the purpose of selling; πριαμαι, in the Middle Voice, to buy a person, or thing, brought from another country.

πείσσω,	πεπτω,	πέλω, επέλω, πεπεμμαι, επεφθην.
πειταννυω,	πειταζω,	πειτασώ, επέτασα, πεπετακα δε πεπτακα
πειταννυμι,		πειτασμαι, επεπτασθην.
πηγνυω,	πηγω,	πηξώ, επήξα, επήξαμην, πεπηχα, επαχθην,
πηγνυμι,		επαγην. παγησμαι, πεπηγα.
πινω,	πωω,	πώσω, πεπωκα, πεπωμαι δε πεπομαι,
πωμι,	πιω,	εποθην.
		Pres. M. πιομαι, πισομαι, επιον, 2d F. M.
		πισμαι.
	πιμι,	Imp. πιθι.
	πιω,	πισώ, επισα.
πιπισκω,		
πιπλημι,	πλω,	επλησα, επλησαμην.
πιμπλημι,		
πιμπλανω,		
πιπραω,	πρω,	πρησώ.
πιμπραω,		
πιμπρημι,		
πιπτω,	πτωω,	πεπτωκα.
	πεσώ,	επεσα, επεσαμην, επεσον, 2d F. M. πε-
		σμαι.
πταρνυμαι,	πταιρω,	επταρον.
πυνθιανομαι,	πευθω,	πευσομαι, πεπυσμαι, ευθισομην, πυθισμαι.

P.

ῥέζω,	εργω,	Att. ερδω, ερξω, Perf. M. εοργα.
ῥεξω,		
εῖρεξα,		
ῥεω,	ῥυεω,	ῥυησώ, ῥυησομαι, εῖρυηκα εῖρυην.
ῥηγνυω,	ῥεγω,	ῥηξώ, ερῆξα, ερῆξαμην, ερῆγα δε ερῆγα,
ῥηγνυμι,		ερῆγην, ῥαγησμαι.
ῥωννυω,		
ῥωννυμι,	ῥωω,	ῥώσω, ερῶσα, ερῶκα, ερῶμαι, ερῶθην.

Σ.

Σθεννυω,	σθεω,	σθεσώ, σθεσα, εσθεκα δε εσθηκα, εσθεσμαι,
Σθεννυμι,		εσθεσθην, σθεσθήσομαι.
	σθημι,	εσθην.
Σεύω,		
Σευσω,	σειω,	σεισώ, σεσεικα, σεσεισμαι, εσεισθην.
εσσυμαι		
Σκαλλω,	σκληω,	1st. A. εσκληα, εσκληα.
Σκαλλω,	σκλημι,	Pr. Inf. σκληναι.

Σχεδαννυω,	{	σχεδαω,	σχεδάσα, σχεδάσμαι, σχεδάσθην.
Σχεδαννυμι,			
Σπενδω,		σπειω,	σπείσω, σπείσομαι, σπείσα, σπείσαμην, σπείσμαι, σπείσθην.
Στερισκω,		εσρεω,	εσρέσω & εσρησω, εσρησομαι, εσρεσα.
Στορεννυω,	{	εορεω,	εορέσω, εορεσα, εορεσαμην.
Στορεννυμι,			
Στορνυμι,			
Στρωννυω,	{	ερω,	ερώσω, ερώσα, ερώσαμην, ερωμαι.
Στρωννυμι,			
Σχεδω,		Σχς.	See σχω.

T.

Τεμνω,*	{	τεμνω,	τεμήσω.
τεμνῶ,		τεμνῶ,	τεμήξω, τετμήκα, τετμήμαι, τεμήθην, τεμάγον, τεμαγην, τεμαγήσομαι.
τετεμήκα,			
τικτω,		τεκω,	τεξῶ, τεξομαι, τετεχθην, τετεκον, τετεκομην, τετοκα.
τιτραω,	{	τραω,	τρήσω, τρήσα, τετρήμαι, τρήθην.
τιτρημι,		τιτραινω, 1st A.	στιτρηνα.
τιτρωσκω,		τρω,	τρώσω, τρώσομαι, ετρώσα, τετρώμαι, ετρώθην, τρωθήσομαι.
τρεχω,	{	δραμνω,	δεδραμηκα.
θρεξω,		δρεμω,	εδραμον, 2d F. M. δραμῆμαι, δεδρομα.
τρωγω,			
ετραγον,	{	φαγω,	φαγομαι, 2d F. φαγούμαι, εφαγον.
		τυχω,	τυχήσω, ετυχησα, τετυχηκα.
τυγχανω,		τευχω,	τευξομαι, τετευχα, τετυγμαι, τευξομαι, ετυχθην, ετυχον.

T.

Υποσχεομαι, υποσχω, υποσχησομαι, υποσχημαι, υποσχημην.

Φ.

Φασκω,	{	φω,	φησῶ, εφησα.
		φημι,	εφην, εφαιμην.

* τεμνω and τεμνω are both found; the former derived from τεμνω; the latter, from τεμνω. Hence the 2d Aorist is either ετεμον or εταπον.

	οἶω,	οἶδω, οἶσθαι, οἶσθην, οἶσθήσομαι.
	ἐνεγχα,	1st A. ηνεγχα, ηνεγκαμην, ηνεχθην, ηνεγ- κον, ηνεγχομην.
φέρω,	ἐνεχω,	1st A. ηνεικα, ηνεικαμην, ενηνεγμαι, ηνεχθην.
	ἐνεχω,	Per. ενηνοχα.
	φορέω,	φορήσω, εφορήσα, πεφορημαι, Syn. φρέω, φρεσω, δεσ.
	φθηνμι.	Imper. A. 2, φρες.
φθάνω,	φθαίω,	φθασώ, φθήσομαι, εφθασα, εφθακα.
	φθηνμι,	εφθην.
φθίνω,	φθίω	φθίσω, φθίσομαι, εφθισα, εφθικα, εφθιμαι,
φυάω,*		
φύσσω,	φύμι,	εφυν.
πτεφυκαί,		

X.

Χαίρω,	χαίρω,	χαρήσω, χαρήσομαι.
χαράω,	χαίρεω,	χαίρησω, εχαίρησα, κεχαρηκα, κεχαρημαι, κεχαρησομαι.
κεχαρηκαί,		
χασκώ,	χαινω,	χανώ, χανούμαι, εχανον, κεχανα δε κεχνηα.
χασκαζώ,	χύω,	χέω, χυνω.
χέω,		
χρῶννυω,	χρῶω,	χρώσω, κεχρωμαι δε κεχρώσομαι.
χρῶννυμι,		
χώννυω,	χῶω,	χώσω, εχώσα, κεχώσομαι, εχώσθην, χώσθησ- ομαι.
χώννυμι,		

Ω.

ὠδέω,	ὠδῶ,	ὠσώ, ὠσα, ὠσμαι, ὠσθην.
ὠδήσω,		

IMPERSONAL VERBS.

The following are the Impersonal Verbs most in use.

1. Of the *Active form* :

Αἰνέει, καθίζει, προσέει, it becomes. Imperf. αἰνεῖ, καθίζει, προσέει. Partic. αἰνέων, καθίζων, προσέων. Αἰνέει, it is useful. Αἰνέει, it is determined. Αἰνέει, it pleases. Imperf. αἰνεῖ, Fut. αἰνεῖσι. Αἰνέει, it sufficeth. Imperf. αἰνεῖ, Fut. αἰνεῖσι. Δεῖ, it is

τενν signifies to produce : *φυμι*, in the *Middle sense*, to suffer oneself to be produced, or to be born.

necessary. Imperf. εἶσι. Fut. δεήσει. 1st Aor. εἶδης. Optat. εἶσι. Subj. δεῖ. Infin. εἶν. Partic. δεόν, it being necessary. Διαφέρει, there is a difference. Imperf. διαφέρει. Fut. διοίσει. Δοκεῖ, it seems. Imperf. εδοκεῖ. Fut. δοξει. 1st Aor. εδοξε. Partic. δοξάν, it appearing. Ἐγχαρει, it is permitted. Imperf. εγχαρει. Fut. εγχαρησει. Partic. εγχαρῶν. Εἶσι; ενεῖσι or ενι; ἐξεῖσι; παρῖσι, or παρᾶ, it is permitted. Imperf. ἦν. Imperat. ἐξεῖτω. Infin. εἶναι. Partic. τοῦ ἐξόν, εὖν it being permitted, Εὐημερεῖ, it is well becoming. Εἴσι, it is becoming. Καταλαμβάνει, it happens. 2d Aor. κατέλαβε. Κατεπείγει, it is necessary. Partic. τοῦ κατεπείγον, necessity. Μετέστι, or μετὰ, it is the part of. Μετέστι μου εἴμι, I am a partaker of this. Partic. μετόν. Μελει, it is the care of. Imperf. ἐμελε. Fut. μελήσει, Perf. μεμελήκει or μεμῆλε. Imperat. μέλειτω. Pass. μελεται. Perf. μεμεληται. Μεταμέλει, it repenteth. Fut. μεταμελήσει. Οφείλει, it ought. Imperf. or 2d Aor. ὤφελε. Πρέπει, it becomes. Imperf. ἐπρεπε. Particip. πρέπον. Συμβαίνει, it happens. Perf. συμβέβηκε. Fut. συμβήσεται, and συμβήσεται. 2d Aor. συνέβη, Partic. συμβαινόν, συμβέβηκος, συμβάν. Συμφερεῖ, it conduces. Imperf. συνεφερε. Fut. συνείσει. Partic. συμφερον. Ὑπάρχει, it happens, it is necessary. Imperf. ὑπῆρχε. 1st Aor. ὑπῆρξε. Fut. ὑπαρξει. Partic. ὑπαρχόν. Φίλει, it is wont. Imperf. ἐφίλει. Χρῆ, it ought. Imperf. ἐχρην or χρην. 1st Aor. ἐχρησε. Fut. χρησει. Infin. χρῆναι. Poet. χρην. Hence the Compounds, ἀποχρη and ἀποχρά, ἐχρά, καταχρά, it is sufficient. Imperf. ἀπέχρη, &c.

II. Of the *Passive* and *Middle* form:

Ἀμαρτάνεται, there is sin committed. Ἀμελεται, it is not regarded. Βεβιωται, life is ended. Δεδοκται, it is decided. Εἰδωται, it is known. Εἰμαρται, it is decreed. Εἰρηται, it is said. Ενδεδεχεται, it happens. Εοικε, it becomes. Επερχεται, it occurs. Ηκασται, it is heard. Λεγεται, it is said. Λειπεται, it remains. Νομίζεται, it is established. Πεπρωται, it is decreed.

ON ADVERBS.

Adverbs may be considered in respect to their *meaning*, *derivation* and *comparison*. As to their meaning, they may be conveniently distributed into the following classes.

I. Those of **PLACE**, which signify,

1. Rest in a place, and answer the question *πῶς, where?*

The greater part of these end in δι, σι, z, η, οι; as, *αγροδι*, in the field; *αγχοδι*, *εγγυδι*, near; *αλλοδι*, elsewhere; *αυτοδι*, there; *Αθηνησι*, at Athens; *μηδαμz*, *ουδαμz*, no where; *ουz*, *ουη*, where; *πανταχz*, *πανταχη*, *πανταχοι*, every where; *ενδον*, *εντος*, *εσω*, within; *εξω*, without; *χαμαι*, on the ground, &c.

2. Motion *from* a place, answering the question *whence*? These end in *θεν*, and rarely in *δε*; as, *αγροθεν*, from the field; *αγχοθεν*, *εγγυθεν*, from near; *αλλοθεν*, from some other place; *αυτοθεν*, thence; *ιδθεν*, whence; *εσωθεν*, from within; *εξωθεν*, from without.

3. Motion *to* a place, answering the question *whither*? These end commonly in *δε*, *σε*, *ζε*, and are often formed by annexing these terminations to the accusatives of nouns.* *Αγρονδε*, *αγροσε*, to the field; *αλλοχοδε*, *ετερωσε*, to another place; *αυτοσε*, to the same place; *οικαδε*, *οικονδε*, home; *αλαδε*, to the sea; *χαμαζε*, to the ground.

To adverbs ending in *δε*, *εz* is sometimes prefixed by the Poets. *εις αλαδα*, to the sea. Hom.

4. Motion *through* a place, answering the question *by what way*? These are mostly datives of the feminine gender, agreeing with *ιδω*, understood; as, *αλλη*, by another way; *ευθεια*, by a straight way; *οπωπεραν*, *ηαν*, by any way.

Some of the preceding signify both rest in a place and motion to a place; as, *ωδε*, here, and hither; *εσω*, within a place, and into a place. These four are adverbs of time and place: *αμα*, *ιμα*, *ιμοσε*, *ιμοθεν*.

II. Adverbs of TIME, which include,

1. Those which denote some particular time, past, present, future, or indefinite; as, *νυν*, now; *χθες*, yesterday; *αυριον*, to-morrow; *αισι*, always; *αρι*, lately.

2. Continuance of time, which is commonly expressed by some noun in the accusative; as, *πολυν ηδε χρονον*, for a long time.

3. Vicissitude or repetition of time; as, *πολλακις*, often; *αυτις*, again; *απαξ*, once; *βις*, twice; *τρις*, thrice, &c.

III. Adverbs of QUANTITY, which comprise,

1. Those of quantity; as, *αλις*, *ικανως*, enough; *βαθεως*, deep; *ευρεως*, broad; *μακρως*, by far; *πολυ*, much, greatly, &c.

* of the accusative is dropped before *σ*, by rule iv. page 5. *αγροσι* for *αγροσι*. When *δε* being annexed, follows *σ*, the *σδ* is changed into *ζ*, from the similarity of sound; as, *Αθηναζε* for *αθηνασδε*; *Θυραζε* for *θυρασδε*.

2. **Intensitives.** *Αγαν, λιαν, μαλα, σφοδρα, πανυ*, very much. *εντονως, ισχυρως*, greatly.

3. **Diminutives.** *Σχεδον, ωσει, μονον, ε, μικρον, μικρε*, almost. *Μογις, μολις*, hardly.

IV. **Adverbs of QUALITY**, which end in *ως*, *πραως*, mildly ; *κακοηθως*, maliciously.

in *α* and *η*, being properly datives of the first declension.

Βια, by force ; *παρρησια*, freely ; *idia*, separately ; *κοινη*, commonly ; *διχη*, doubly ; *η*, which way, whence, in what manner, wherefore ; whose ordinary correlatives are *ταυτη*, (referring to *ιδω*,) this way, that way, thus, &c.

in *η*, without iota subscript ; *εσχη*, rarely.

in *ι*, *αωρι*, for *αωρια*, out of season ; *ανααιματι*, without blood.

in *ει*, *αθεει*, atheistically.

in *δον*, *ομοθυμαδον*, with one accord.

in *δην*, *κρυβδην*, secretly.

in *στι*, *αναιςτι*, unexpectedly.

And sometimes in *ξ* ; *λαξ*, with kicks ; *απριξ*, tenaciously.

V. **Adverbs denoting the MANNER OF ACTION** ; as,

1. To exhort, assure, confirm ; to show, to desire ; *ιδε*, behold ; *η, ητοι, γε, δη*, indeed, assuredly, undoubtedly ; *ει, ειθε*, would God, that—

2. To swear. *Μα, νη, ναι*, verily, certainly.

3. To deny. *Ου, εχι*, no, no really ; from which come *ετε, εδε*, neither, and *εδαμως*, by no means.

4. To forbid. *Μη*, no, not ; whence come *μηδε* and *μηδαμως*, not at all.

5. To grant. *Εισν, εισν δη*, well, be it so ; supposing it is so.

6. To interrogate, either in respect to *place*, *ποδι, ποι, τε, ε*, where ? *ποθεν, οθεν*, whence ? *ποσε*, whither ? *πη*, which way ?—*time*, *ποτε* or *πηνικα*, when ? *quantity*, *ποσον*, how much ? *ποσα-κως*, how often ?—*quality*, *πως*, how ? *ποτερω*, in what manner ?

7. To doubt. *Συμβαν, ταχα, τυχον, τυχινως*, perhaps.

VI. **Adverbs which denote RELATIONS.**

1. Comparison. *Μαλλον*, more ; *ηττον*, less.

2. Resemblance. *Ως*, as, as if ; *ωσπερ*, in the same manner as ; *καθα, καθαπερ, οπως*, just as ; *ετως* and *ετω*, just so ; *ωδε*, so, thus.

3. Order. *Εἰτα*, afterwards, next; *ἔξης, σφεξῆς*, from henceforth.

4. Assemblage. *Ἀμα*, together; *ὁμα*, jointly, along with; *συλλαβῶδη*, in a word, in short.

5. Separation. *Ἀνυ*, without; *ἄλην*, except.

To these may be added, those of correcting; *ἀλλαδῆ, μαλ-
λον ὅη, μὲνεν, γέμῃν*; but rather, &c.—those expressing the cause;
ἐνσκα, because.

Many adverbs belong to more than one of the classes above mentioned.

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with *τι*, INTERROGATIVES; with *τις*, REDDITIVES.

Indefinite.	Interrogative.	Redditive.
<i>η, ὅτη</i> , { <i>which way,</i> <i>by what</i> <i>means-</i>	<i>τιη</i> , { <i>which way?</i> <i>by what</i> <i>means?</i>	<i>τῆδε</i> } <i>this way,</i> or } <i>by that</i> <i>ταυτη</i> , } <i>means.</i>
<i>ὥ</i> , { <i>how far,</i> <i>for what rea-</i> <i>son.</i>	<i>τιω</i> , { <i>how far?</i> <i>for what rea-</i> <i>son?</i>	<i>τῷ</i> , { <i>so far,</i> <i>for that rea-</i> <i>son.</i>
<i>ὅτε, ὅποτε</i> , { <i>when.</i> <i>ἤνικα</i> , }	<i>πότε</i> , { <i>when?</i> <i>πῇνικα</i> , }	<i>τότε</i> , { <i>then.</i> <i>τηνικα</i> , }
<i>ὅθεν, ὅποθεν</i> , <i>whence.</i>	<i>ποθεν</i> , <i>whence?</i>	<i>τοθεν</i> , <i>thence.</i>
<i>ὅδι</i> , <i>where.</i>	<i>ποθι</i> , <i>where?</i>	<i>τοθι</i> , <i>there.</i>
<i>ὅσον</i> , <i>how much.</i>	<i>πόσον</i> , <i>how much?</i>	<i>τούσον</i> , <i>so much.</i>
<i>ὅιον</i> , <i>after what man-</i> <i>ner.</i>	<i>ποῖον</i> , <i>after what</i> <i>manner?</i>	<i>τοῖον</i> , <i>after that</i> <i>manner.</i>
<i>ὅσας</i> , <i>how often.</i>	<i>πόσας</i> , <i>how often?</i>	<i>τόσας</i> , <i>so often.</i>

INTERJECTIONS.

The Greeks include Interjections among Adverbs.

1. Of Joy. *ὦ, ἰ, ἦ.*
2. Grief. *οι, ὁμοι, ὠμοι, αι, αι, ὤ.*
3. Threatening. *και.*
4. Anger and Disgust. *ω, ω; ις, ις; φου, απάγε.*
5. Admiration. *α, ω; βαβαι, παπαι, και.*
6. Approbation and Exhortation. *σια, ευγε.*

Derivation.

Most adverbs are derivatives. A few primitives, however, may be found; as, *νυν*, now; *χαμα*, on the ground; *χθες*, yesterday.

The derivatives are taken from most of the parts of speech.

The accusative singular and plural of adjectives, in the neuter, and the genitive, dative and accusative of some nouns and pronouns, are used as adverbs.

1. Accusative of neuter adjectives. Πρωτον, το πρωτον, πρωτα, first ; τα μαλιστα, chiefly ; οξυ, sharply.

2. The oblique cases of nouns and pronouns. Gen. ὅμῃ, together, from ὅμος ; ἔδαμῃ, never, from ἔδαμος, no one. Dat. κυκλῶ, around, from κυκλος, a circle ; ταχει, swiftly, from ταχος, swiftness. Accus. αρχην, αρχας, from the beginning ; δικην, as, like, from δικη, manner.

Verbs are sometimes used as Adverbs.

1. The imperative. ἄγε, ἴθι, ἰδε, &c.

2. The second aorist active. ὄφελον, ὠφελον, from ὀφείλω.

3. The present optative of the verb εἶμι, εἶεν.

To these may be added,

1. Nouns compounded with Prepositions. Εκποδων.

2. Prepositions united together. Παρεκ, abroad.

3. Prepositions joined with Adverbs. Επειτα, then.

Difference of place is denoted by difference of termination.

οἶ, οι, ου, signify the place where one is.	οθεν, the place from whence one sets out.	δε or σε, the place whither one goes.
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As from

Μεγαρα, a city of Greece.	Μεγαροῖ, or Μεγαροῖ, to be at Megara.	Μεγαροθεν, to come from Megara.	Μεγαραδε, to go to Megara.
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Ουρανός, cælum, heaven.	ουρανοῖ, to be in heaven.	ουρανοθεν, to come from heaven.	ουρανονδε, or ουρανοσε, to go to heaven.
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The proper names of towns, that follow the feminine article, form their adverbs in ησι or ασι, (which are properly datives,) with the point under, or without it, in ηθην or αθεν, and in αζε; as,

Ἀθῆναι, Athenæ, Athens.	Ἀθηνῃσι, to be at Athens.	Ἀθηνῆθεν, from Athens.	Ἀθιναζε, to go to Athens.
Ὀλυμπία, Olympia.	Ὀλυμπιασί, to be at Olympia.	Ὀλυμπιαθεν, from Olympia.	Ὀλυμπιαζε, to go to Olympia.

Those derived from appellative nouns are formed sometimes in the same manner ; as,

Δορα,
fores, the door.

Δυραθεν, forin-
secus, foris.
* without, from
without.

Δυραδς or αζε,
for αδδς, foras,
to go abroad.

In like manner, the article

‘Ο, or ὅδς, hic ; ὅδι, ἔ, ubi, ὅθεν, unde.
where, from whence,

ἤδς, huc, hic.
here, hither.

‘ος, qui, οἱ, quo, ubi.

Sometimes the adverbs form these derivations from themselves :

χαμαι, χαμοθεν, χαμαζε,
on the ground. from the ground. to the ground..

Comparison of Adverbs.

1. Adverbs derived from adjectives compared, by τερος and τατος, are compared by changing the ος into ως. Σοφως, σοφω-τερως, σοφωτατως, from σοφος, σοφωτερος, σοφωτατος.

2. If the accusative of a neuter adjective is used for an adverb, its comparative and superlative are used likewise ; as, ταχυ, ταχιον, ταχυτερον, δασσον ; ταχιστον, ταχυλατον, ταχιστα, ταχυλατα.

3. Adverbs not derived from adjectives are usually compared by τερω and ταλω ; as, εγγυς, εγγυτερω, εγγυλατω ; αλχι, αλχς, αλχουτερω, αλχουταλω.

When the superlative of an adjective is used adverbially, the article is usually prefixed : το πλσιστων.

PREPOSITIONS.

There are eighteen Prepositions, viz.

I. Six Monosyllables.

εκ, (before a vowel, εξ.)	πρo,
εν,	προς,
εως,	συν.

II. Twelve Dissyllables.

αμφι,	δια,	παρα,
ανα,	επι,	περι,
αντι,	κατα,	υπερ,
απο,	μετα,	υπο.

Prepositions refer originally to space ; some signifying rest ; and others, motion. Eight denote motion ; six to a place,

viz. *ανα, δια, εις, κατα, παρα, προς* ; and two *from* a place, viz. *απο, εκ*. The remaining ten denote rest in a place. Their signification may, however, be changed by the verb with which they are joined. *Ὑπο* denotes *under*, in a state of rest. *Ἡ σφαῖρα κυλινδῆσαι ὑπο τὴν τραπέζαν*, the ball rolls *under* the table, expresses motion ; but this arises entirely from the verb. For the original meaning of the prepositions, see SYNTAX.

On the force of Prepositions in Composition.

1. These five, *εις, συν, περι, εκ, and ὑπερ*, augment the signification of the simple.

εις. *εἰσακίω*, to hear plainly.

εκ. *ἐκβαίνω*, to go out.

περι. *περικαλλής*, extremely handsome.

συν. *συνεκτελῶ*, to finish entirely.

ὑπερ. *ὑπερμαίνομαι*, to be stark mad.

2. These five, *κατα, απο, αντι, δια, παρα*, either augment or change the signification.

αντι. *ανταξίος*, preferable.

αντινομία, breach of law.

απο. *αποτεινῶ*, to stretch.

απομανθάνω, to unlearn.

δια. *διαγελῶ*, to laugh at.

διαπιστῶ, to disbelieve.

κατα. *κατεσθίω*, to devour.

καταφρονεῶ, to despise.

παρα. *παραβαίνω*, to go beyond.

παρανομος, a law breaker.

3. *Προς* sometimes augments, and sometimes diminishes. *Προσπάσχω*, to suffer greatly ; *πρόσπτω*, to touch slightly.

4. *Μετα*, changes and diminishes. *μεταβιβάζειν*, to change design ; *μεταπειθεῖν*, to dissuade.

5. *Ὑπο* diminishes. *ὑποδιδῶ*, to be a little afraid.

1st. Those prepositions, which have a double effect in composition, do not change their original signification. *διαγελῶ* means to laugh at or against ; *διαπιστῶ*, to believe against, i. e. disbelieve.

2d. Two or three prepositions are often found in the same word. *Ἰσθίμῃ, ἀνισθίμῃ, ἐπανισθίμῃ, ἀνίπτοχαλασθάνω*.

Inseparable Prepositions.

There are certain particles used in the composition of words, which are commonly ranged with the prepositions : these are, *α, αρι, ερι, βρι, βε, δα, δυς, λα, λι, νε, νη, and ζα* used for *δια*.

1. The following prepositions augment.

Αρι. *Αριτιχρος*, very bitter ; *αριδηλος*, most illustrious. It is commonly derived from *αρω*, to fit, to be convenient ; or from *Αρης*, Mars, the god of war.

Ερι. Εριβρομος, to rear excessively; from *εραω*, to love; or from *περι*, towards.

Βε. Βελημιαω, to be very hungry; from *βεε*, an ox, because of its bigness. And for the same reason we make use also of *ιππος*; as, *ιππογυνμων*, one of an elevated genius; taken from *ιππος*, a horse.

Δα. Δαφοινος, all bloody; from *δασυ*, *densus*, thick.

Ζα. Ζαθεος, most divine, admirable; from *ζεω*, to be hot.

Λα. Λαχανη, pelvis, a great bason; from, *λα*, *valde*, greatly, and *χαινω*, *hisco*, to be open, because of its wideness. *Λαβρος*, a glutton; from *λα* and *βορος*, devourer. It comes from *λαω*, to see, to desire, to enjoy.

Λι. Λιαζω, *agito*, *quasi*, *valde* ago, to agitate, to torment; from *λιαν*, *valde*.

Βρι. Βριηπυος, an epithet of Mars; clamorous, heard from afar.

2. *Δυς* expresses always some trouble or difficulty, or misfortune. *Δυσκολος*, difficult, morose; *δυστυχew*, to be unhappy.

The reverse of which is *ευ*; as, *ευκολος*, easy, good-humoured; *ευτυχew*, to be happy; But it is not inseparable, for *ευ* is also an adverb.

3. These two denote privation: *vs.* *vsποδες οι*, those that have no feet, or, whose feet are very short. But if it happens to precede an *α*, or an *ε*, it requires to be contracted into *η*; as, *νηριςτος*, for *vs εριςτος*, unquestionable. *Νηνεμος* for *vs ανεμος*, unshaken by the wind, tranquil. *Νηνεμα*, calmness, serenity. *Νεμερτης*, *εος*, true, sincere, blameless, for *vs αμερτης*, from *αμαρτανω*, to err, to sin.

Νη. *Νηπιος*, infans, as much as to say *non fans*, an infant, one that cannot speak. *Νηποινοις*, *impunis*, unpunished.

4. *Νη* also augments; as, *νηχυτος*, flowing of all sides.

5. *Α*, signifying privation, comes from *ανευ*, or *ατερ*, *sine*, without; as, *αορατος*, invisible.

And sometimes it takes *αν* after it, to avoid the concurrence of vowels; as, *αναμμαχτος*, *incruentus*, unbloody; *ανανδρος*, effeminate.

Signifying increase of force, it comes from *αγαν*, *valde*, *nimis*, vastly, excessively; as, *ατενης*, *intentus*, very much bent; *αξυλος*, *lignosus*, very woody.

Implying union and collection, it comes from *αμα*, together;

as, ἀδελφός, brother, from δελφός, υός, uterus, the womb, because brothers come from the same womb. Ἀκολουθός, a follower, or companion, from κολουθός, the road.

But sometimes it makes no alteration at all in the signification; as, ἀσλαχός, the same with σλαχός, spica, an ear of corn.

CONJUNCTIONS

Are:—1. Copulative. Καί, τε, Poet. ἡδέ, sometimes μέν, δε.

2. Disjunctive. Ἡ, ἤτοι, either, or; ἀντε, ἀντε, whether, whether.

3. Conditional. Εἰ, ἀν, ἤν, εἰ, if; εἰ μὴ, unless.

4. Adversative. Ἀλλά, but; δε, but; ὅμως, yet.

5. Concessive. Εἰ καί, καίτοι, καίπερ, καὶ, although; μέν, γε, indeed.

6. Casual. Ὅτι, for; ὅτι, because; ἄτε, if indeed; ἐπεὶ, ἐπειδὴ, ἐπειδὴ, since.

7. Final, or Perfective. ἵνα, ὥς, ὥστε, ὅπως, ὡρα, that.

8. Conclusive. Οὖν, τοίνυν, ἀρα, δὲ, therefore, then.

9. Dubitative. Εἰ, ἀρα, μὴ, whether.

10. Potential. Ἀν, and, by the Poets, κεν, κε: in rendering which, the words *can, will, may, must*, are used.

On the Order of Collocation.

1. The following are postpositive: γάρ, μέν, δε, τε, τοίνυν, δὲ.

2. Prepositive and postpositive: ἀν, ἀρα, ἵνα, and, among the Poets, δὲ.

3. The remainder are prepositive.

To Conjunctions are commonly added what are called *Expletives*. These are, δὲ, δὲτα, αὖ, γε, μέν, ἐν, περ, τε, πω, τοι, συ, νυν, ῥα, ἀρ, κα, κεν, ἄν. Hoogeveen has shown that these particles have always their proper force.

SYNTAX.

Syntax includes Agreement and Government.

General Principles of Syntax.

1. Every nominative agrees with some verb expressed or understood.

2. Every adjective has a substantive expressed or understood.

3. A noun denoting the *source, origin, cause, or the class*, to which any thing belongs, is put in the genitive, with or without a preposition.

4. A noun denoting that to which an action tends, or from a regard to which it is commenced, or the means by which it is effected, is put in the dative.

5. A noun expressing the object on which any action terminates, is put in the accusative.

6. The vocative stands by itself, or has an interjection joined with it.

7. The infinitive is governed by some verb or adjective.

AGREEMENT.

RULE I. Two or more Substantives, signifying the same thing, agree in case ; as, *Παυλος αποστολος*, Paul an apostle. *Θεω κριτη*, to God the Judge.

1. One of the substantives is sometimes understood ; as, *Κυαξαρης, υιου Αστυαγα* (sup. *υιου*,) Cyaxares, the son of Astyages.

2. The word *ως* usually puts a substantive which follows it in the same case with the preceding substantive.

3. An infinitive, or part of a sentence, may supply the place of one of the substantives.

4. Sometimes the latter substantive is put in the genitive. *πολις Αθηνων*, for *πολις Αθηναι*, the city Athens.

RULE II. An article, adjective, or participle, agrees with its substantive in number, gender and case ; as, *το αγιον Πνευμα*, the holy Spirit. *Εν εκειναις ταις ημεραις*, in those days.

1. Substantives are often used adjectively ;* as, *Ελλας φωνη*, the Greek language.

2. Several adjectives may agree with the same substantive ; as, *πολην οικουμενην, ευδαιμονα, και μεγαλην*, a city, populous, flourishing, and large.

* This is very common in English ; as, gold-watch, sea-water. The only difference is, the words are connected by a hyphen in English, but not in Greek.

3. The substantive is sometimes omitted; and the adjective then takes the gender, number, and case of the substantive understood; as, 'Ο δὲ δίκαιος ἐκ πίστεως ζήσεται, (supp. ἀνὴρ,) the just shall live by faith. Rom. i. 17.

The adjective thus taken is said to be used *substantively*; and has all the relations of agreement and government, which the substantive would have in its place.

4. The adjective is often put in the neuter, *χρημα* being understood; as, ἡ πατρίς φιλάτων βροτοῖς, to men, their country is most dear; εἰς τοῦτο ἀναγκῆς, to such a necessity; το ελαφόν τῆς θλίψεως, this light affliction. The adjective which, according to this rule would be in the neuter gender, is frequently made to agree with the substantive in the nominative case; where an accusative with the infinitive would commonly be used; as, ἡ δὲ δωρεὰ δίκαια ἐστὶ τυγχάνειν, for τὴν δὲ δωρεάν δικαίον ἐστὶ. So δίκαιος εἰμι for δικαίον ἐστὶ ἐμε, it is just that I, &c.

When the adjective in the neuter is the nominative to an auxiliary verb, it is frequently put in the plural; as, ἀδύνατα ἐστὶ for ἀδύνατον, δεδογμένα ἐστὶ for δεδογμένον.

5. An infinitive, or part of a sentence, often supplies the place of the substantive, and then the adjective is put in the neuter gender; as, χαλεπὸν τὸ μὴ φιλεῖν, it is hard not to love. Anacr.

6. The adjective sometimes agrees, not with the substantive expressed, but with another implied in that one, and understood; as, τὸ θεῖον αὐτοὺς, the Gods themselves. Βρέφος φεροντὰ τόξον, a boy carrying a bow. Anac. Ἠγεομαι τὸ πλῆθος εἶναι ἀνοήτης, I think the multitude foolish. Φευ ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἰχεται ἀπολιπὼν ἡμᾶς, Alas! brave and faithful soul, he has left us, and departed. Xen. Cyro.

7. Participles and adjectives are often put in the same case with the noun or pronoun to which they refer; as, οἰομένων εἶναι σοφωτάτων ἀνθρώπων, for οἰομένων εἶναι σοφωτάτοι τῶν ἀνθρώπων, thinking themselves to be the wisest of men.

8. An adjective, in the nominative or accusative plural, sometimes has its proper substantive in the genitive; as, οἱ φαῦλοι τῶν ἀνθρώπων, for φαῦλοι ἄνθρωποι, wicked men.

9. The personal pronouns in the genitive are, commonly, used instead of possessives; as, ὁ πατήρ μου, my father, for ἐμός; ὁ ἀδελφός σου, thy brother, for ὁ σός; ἡ ἀδελφή ὑμῶν, your sister, for ὑμέτερη.

10. Μέσος, like medius, in Latin, usually signifies the mid-

die of; as, ποιήσον ἐν Αἰγαίῳ μέσῳ μένειν, make it remain in the middle of the Ægæan. Lucian.

11. A word in the dual may agree with another in the plural, signifying *two*; as, φίλας περὶ χεῖρε βαλῶμεν, let us affectionately embrace.

12. Adverbs are frequently used as adjectives; as, ἐν τοῖς τοῖς ἀνδράποισι, among the men at that time. Pelceph.

13. The neuter adjective is often used adverbially, sometimes with an article prefixed; as, τοιοῦτον, finally. Καὶ ταῦτο and καὶ ταῦτα, are likewise used adverbially in the sense of "that too;" as, καὶ τοῦτο εἰδότες τὸν καιρὸν, and that knowing the time; καὶ ταῦτα ὁμοτεχνῶν σοι, and besides being of the same trade with you.

14. Instead of an adjective, a noun with a preposition is often used; as, ἡδὸνῃ μέλα δοξῆς, i. e. εὐδόξος, exalted pleasure. ἡ μετ' εὐκλείας θάνατος, i. e. εὐκλείης, a glorious death.

15. When females are the subject of discourse, but the attention is not directed to the *sex*, a masculine adjective is sometimes joined to the name of a female; as τῷ γυναικί. Xen. Eurip. speaking of a woman.

Θαπτεῖν τιν' ἐν τῇ δ' ἡμέρᾳ μέλλων ΝΕΚΡΟΝ.

Being about to bury a dead person on that day—

Aristoph. of a woman. ἕτερον δε.*

16. Such instances as φίλος ὦ Μανέλας, Iliad, Δ. 189, and νεφεληγερέτα Ζεὺς. Iliad, Α. 560, are not exceptions to this rule; φίλος is the Attic vocative, and νεφεληγερέτα the Æolic nominative.

17. Adjectives sometimes agree with the nominative of the verb, instead of the noun to which they properly refer; as μέσος δὲ καρδίας μου εἶδνε, he descended into the middle of my heart.

18. Ὀῖος and ποῖος are frequently put in the plural, though the noun be singular; as, γράψι χειλὸς διὰ πειθούς. Anac.

RULE III. A verb agrees with its nominative in number and person; as, ἐγὼ γράφω, I write; ὑμεῖς λέγετε, ye say.

1. The nominatives of the first and second persons are rarely expressed, except for the sake of emphasis.

2. The infinitive, or part of a sentence, frequently supplies the place of the nominative; as, τὰ φιλοσοφεῖν το ζῆτεῖν, (supp. σέλι.) to inquire is the province of philosophy; το πασὶν ἀρσάσκειν

* See Plautus. Quis est es? Sed quis est mulier?

δυσχερᾶσθαιον εἶναι, to please all is very difficult; εἰσάσαν εἰς τετρα κισχιλίους, there stood *about* 4000; this latter form is common to denote numbers in general terms.

3. In λεγασί, they say, εἰωθασί, they are accustomed, &c. ἀνθρώποι is understood. In βροντᾷ, it thunders; νιψί it snows; βρεχει, it rains; ζεὺς or ἀηρ is understood; and is sometimes expressed; as, ζεὺς βροντῆσε. Hom. Od. ζεὺς ὕει. Theocrit.

4. The Attics often use the nominative for the vocative; as, ἦ παῖς, εγείρε, Maid, arise! Luke viii. 54. Χαῖρε, βασιλεὺς, Hail, King! John xix. 4.

Ἡελίος, ὃς παντ' ἐφορᾷς καὶ παντ' ἐπακχεῖς,

Thou Sun, who seest and hearest all things.—Iliad, Γ.

5. The nominative is sometimes used without a verb; as, Ὅ γὰρ Μωσῆς ὅλος—ἐκ οἰδαμεν, τι γέγονεν αὐτῷ,
But this Moses—we know not what has become of him.

Acts vii. 40.

Ὁ νικῶν—ποιήσω αὐτὸν στύλον,

He that overcometh—I will make him a pillar. Rev. iii. 12.

Ὁ δὲ αἰγιαλὸς—μέσση παντὰ σώματων νεοσφαγῶν,

And the shore—all were full of bodies newly slain. Heliod.

Exception 1. Nominatives plural of the neuter gender have commonly a singular verb; as, ζῶα τρεχει, animals run.

Sometimes, though rarely, masculines and feminines plural take a verb singular; as, ἀχεῖλαι ὁμφαὶ μέλαιν, the noise of songs resounds. Pind. ἦν τρεῖς κεφαλοὶ.

2. A nominative dual sometimes takes a verb plural; as, ἀμφῷ εἶλεγον, both said. A plural noun denoting *two*, may take a verb in the dual; as, χειμαρροὶ ποταμοὶ συνάλλητον ἕδωρ, two wintry torrents unite their streams. Iliad, Δ. 453.

3. Nouns of multitude in the singular take a verb in the plural, when the affirmation contained in the verb applies to the *individuals* which compose the noun; as, ἠρωτήσαν αὐτὸν ἅπαν τὸ πλῆθος, all the multitude asked him.* But if the affirmation relates to the noun considered as *one*

* This rule applies to ἄλλος and ἕκαστος, ἄλλος πρὸς ἄλλον λεγόντες, speaking to each other.

whole, the verb is in the singular; as, *σπευδὴ ἐξέτο λαος*, with haste the people sat down.

Iliad, B. 99.

RULE IV. Two or more substantives singular, coupled by the conjunctions *καί*, &c. have a verb, adjective, participle, or relative plural; as, *σπέρμα καὶ καρπὸς διαφέρουσι*, the fruit and seed differ.

1. If the substantives are of different persons, the verb, &c. agrees with the first person in preference to the second, and with the second in preference to the third; as, *ἐγὼ καὶ σύ τα δίκαια ποιήσομεν*, I and thou will do right.

2. If the substantives are of different genders, the adjective or relative plural takes the termination of the leading gender, i. e. the masculine; as, *Πάντα (ποιμνία) κατεκείτο μῆτε νεμόμενα μῆτε βληχόμενα, ἀλλὰ τὸν Δάφνιν καὶ τὴν Χλόην ἀφανεῖς ὄντας, ποθενῖα*. All the flocks lay down, neither feeding nor bleating, but longing for Daphnis and Chloe, who had disappeared. To this there are some exceptions.

3. The adjective, verb, &c. is frequently put in the singular number, agreeing with the nearest of the substantives; as, *καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἐρωτὰ κωλύειν*, for fear and law are sufficient to restrain love.

4. When the substantives signify things without life, the adjective and relative are put in the neuter, *χρημαῖα* being understood; as,

Αἱ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστὶ ἀίρετα,
Power and riches are desirable for the sake of honor.

5. The adjective or verb sometimes agrees with the nearest substantive, and is understood of the rest; as,

Λίει γὰρ τοι εἰς φίλην, πόλιμοι τε μάχαι τε,
Contention is always delightful, and wars and battles.

Iliad, A. 177.

6. Sometimes the conjunctions are omitted by the figure *Asyndeton*.

RULE V. The relative *ὃς* agrees with its antecedent in gender and number.

When no nominative comes between the relative and the verb, the relative is the nominative

to the verb; as, *Ἄνδρας οἱ εἰσονται*, the men who shall know.

But when a nominative comes between the relative and the verb, the relative is governed by some word in the sentence; as, *ὁ λόγος ὃν εἶπε*, the word which he spoke.

1. When the relative follows two words, of different persons, it agrees with the first rather than the second, and with the second rather than the third.

2. The relative often agrees with an antecedent understood, or implied in a possessive pronoun; as,

ἃ δὲ ἐκαστῇ ἡλικίᾳ προσέκαται διηγήσομαι, (supp. *πραγματα*.)

I will mention those things which are appointed for each age. Xenop. Cyro.

3. When the antecedent is not expressed in the preceding member, it is commonly repeated, to prevent ambiguity, in the same clause with the relative; and is understood in the succeeding clause; as, *ἀδικεῖ Σωκράτης, ὃς μὲν ἡ πόλις νομίζει Θεούς, οὐ νομιζῶν*, verbatim, Socrates acts unlawfully, whom the State acknowledges as Gods, not regarding; i. e. not regarding those whom the State acknowledges as Gods.—Xen. Because in this instance no noun is previously expressed, to which *ὃς* can refer, it was necessary to annex *Θεούς* in the same member, and understand it after *νομιζῶν*.

4. The antecedent is very frequently omitted without obscurity; as, *ὃς δὲ ἀν γινώσι τετλῶν τι ἀδικούντας, τιμωρεῖναι*, whom they discover transgressing any of these things, they punish.—Xen. Here *ἀνθρώπους* is so readily understood, as to render its insertion unnecessary; this is peculiarly the case when a demonstrative pronoun is the antecedent.

Exception 1. The relative is often put by *attraction* in the same case with the antecedent; especially among the Attics; as, *βιβλούς, οἷς ἔχω*, for *ὃς ἔχω*, the books which I have. *πρὸς τούτοις, οἷς λέγει*, for *ὃς λέγει*, to the things which he says. This is sometimes done when the antecedent is not expressed; as *ἀξια ὧν ἐπραξαμεν*, i. e. *ἐκείνων*, α; worthy of the things which we have done. Luke xxiii. 41.

2. The antecedent is sometimes used in the same case, and in the same clause with the relative; as *ὁὗτος ἐστὶ, ὃν λεγεις ἀνθρώπον*, for *ὁὗτος ἐστὶ ἀνθρώπος, ὃν λεγεις*, this is the man that you say.

3. The relative sometimes agrees in gender and number with the noun following; as, *εἰς ἱερεὺς ἀφικνεῖνται τοποῦς, αἱ καλῶνται συναγωγαί*, they arrive at the holy places, which are called synagogues. Philo.

RULE VI. Any verb may have the same case after it as before it, when both words refer to the same thing; as, *ἐγὼ εἰμι διδάσκαλος*, I am a teacher.

1. The verbs, which have most commonly the same case after them as before them, are substantive and neuter verbs, with verbs passive of *naming, gesture, &c.*

2. The nominative after a verb substantive is sometimes changed into the genitive plural; as, *Κροῖστος ἐστὶ τῶν πλάσιων*, for *πλάσιος*.

ARTICLE.

I. The article is sometimes used as a *demonstrative pronoun*, especially by the early Poets; as, *τὴν δὲ ἐγὼ οὐκ ἑλῶ*, but I will not release her; II. A. 29; *ὁδὲ εἶπεν*, he said.

To this head may be referred the use of the article with *μὲν* and *δὲ*, to express contra-distinction *ὁ μὲν*, the one; *ὁ δὲ*, the other. In like manner the pronoun *ὅς* is frequently used with *μὲν* and *δὲ*.

II. The article is sometimes used as a *relative pronoun*; as, *τί δὲ φεύγεις, τέκνον; Ἰφί. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχυνομαι*; what, do you flee from my child? Iph. Achilles, *whom* I am ashamed to see. Eurip. Iph. A. 1351.

When the Article is thus used as a relative, the verb to which it belongs is frequently changed into a participle ; as, εἰσὶν οἱ λεγοντες, for οἱ λεγουσι, there are those who say. The participle is often understood and sometimes the article ; as, ὁ ἐν τοῖς οὐρανοῖς ; τις ἐστὶν ἡμεῖς παταξας (supp. ὁ) who struck me ?

III. The article is frequently used as a *possessive pronoun* ; as, οὐκ ἐν τῷ πατρὶ, καὶ τῇ μητρὶ μόνον, γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he was born not for *his* father or *his* mother only, but for *his* country. Demos. de cor. § 59.

IV. The article is prefixed to nouns which express, not generally *any* one of a class, but *definitely some one* which is known. A noun may be rendered thus *definite* in various ways.

1. Κατ' ἐξοχὴν, by *distinction*, or general notoriety ; as, ὁ ποιητής, the Poet ; i. e. Homer ; ἡ νόσος ἀπεκρίτο ἅμα καὶ ὁ πόλεμος, at the same time were impending the *well known* plague, and the *Peloponnesian* war. Theoc. II. 59.

The article is thus used κατ' ἐξοχὴν, before the names of the Deity, and of the great objects of nature, the sun, moon, stars, sea, earth, heaven ; and generally before any object which is greatly distinguished or well known.

2. By a *previous mention*, either of the same or a *synonymous* word ; as, παιδευθεὶς γὰρ μὴν ἐν Περσῶν νομοῖς ἄρτοι δὲ δοκῶσιν οἱ νομοὶ ἀρχεσθαι, he was educated according to the Persian *laws*—and *those laws* seem to begin, &c. Xen. Cyrop. κολασάμενος τινος ἰσχυρῶς ἀκολαθόν, ῥητο τι χαλεπαίνειν τῷ θεραπόντι, and some one beating his *attendant* severely, he enquired the reason of abusing *the servant*.

3. By *implication* in the context ; as, οὗτος πρόδωκε τοῖς πόλεμιοις Νυμφαῖον φυγὰς ἐγένετο, τὴν χρίσιν εἰς ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting *the trial* ; i. e. the trial implied as the natural consequence of his treachery.

4. By a *description* in the context which *limits* the noun to a single object ; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, the covenant of Jesus Christ.

5. By being *monadic* in its nature ; i. e. representing persons or things which exist *singly* ; or of which only *one* can possibly be the subject of discourse ; as, ἐκκόψας τὰς θυράς ἐσήλ-

θεν εἰς τὴν γυναικωνίτην, having knocked at *the gate*, he entered *the women's apartment*.

6. When a word is added to a substantive for the purpose of *description* or of *definition*, both have commonly the article; as, ἡ δαιμονότης, ἡ ἐν τοῖς λόγοις vehemence of language.

This is likewise the case after verbs of calling; as, τὸν μόνον ἀδωροδοκῆτον ὀνομαζόντες, calling him *the only incorruptible man*.

The article is frequently prefixed to a word or clause which is *quoted* or designated.

When the second noun is merely in apposition, without defining the former, one or both are frequently without the article.

V. The article is prefixed to nouns, when they denote a *class* of objects taken as a *whole*; as, ὁ ἀνθρώπος ἐστὶ θνητός, man is mortal; λεγόμενον τοὺς θεοὺς φρουρεῖν, ὥσπερ οἱ κύνες, τῶν ἀνθρώπων, saying that the Gods guard men as dogs do.

VI. The article is frequently prefixed to abstract Nouns.

1. When used in their most abstract sense; as, ἡ ἀδικία καὶ ἡ ἀκολασία μεγίστων τῶν ὄντων κακῶν ἐστὶ, injustice, and intemperance are the greatest of evils.

2. when the attribute is personified; as, ἡ κακία, ὑπολαβέσα, εἶπεν, and malice, interrupting, said.

3. The article, prefixed to a neuter adjective, is used for an abstract noun; as, τὸ καλόν, beauty; τὸ ὅσιον, justice.

In these cases the abstract noun represents a *class* of objects.

VII. Infinitives, adjectives, participles, adverbs, and members of sentences are frequently used as nouns, and in such cases the article is generally prefixed to them; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, inquiry is the business of philosophy; οἱ θνητοί, mortals; τὰ ἔξω, external things; ὅζους εἰς τὸ πανθ' ὄραν, quick at discovering all things; οἱ ἀμφὶ Πλάτωνα, the followers of Plato; and sometimes Plato himself.

1. In such instances the noun to which the article belongs expresses a *class* of objects.

2. Adjectives in *ικός*, are used with the article in the plural in two different senses. In the singular they denote generally a *whole*; as, *το πολιτικόν*, the citizens taken collectively. In the plural they signify some circumstance determinable by the context, or by general knowledge; as, *τα Τρωϊκά*, the Trojan war; *τα Ἑλληνικά*, Grecian affairs of history.

VIII. The noun to which the article belongs is frequently understood; as, *τα μητρος* (sc. *ρήματα*,) the things of his mother; *το ανθρωπος*, (sc. *ῥημα*,) this word *ανθρωπος*.

IX. In a proposition, the subject has generally the article, and the predicate has not; as, *πνευμα, ὁ Θεος*, God is a spirit.

X. Proper names are not always subject to these rules.

XI. When the noun in the genitive has the article, by any of the preceding rules, the noun which governs it has commonly the article likewise.*

On the Government of the Genitive, Dative, and Accusative cases.

No *general* rules can be given which embrace by any means all the varieties of construction in the Greek language. The nicer shades of relation, between connected ideas, are marked in Greek with much greater precision than in Latin or English. To trace the relations, and reduce them to principles, is often very difficult and sometimes impossible. Hence there is much in Greek construction which appears arbitrary; and which can be learnt only by a familiar acquaintance with the best writers.

The following observations may aid in ascertaining the principles which control the use of the several cases. Rules are afterwards given for the use of the younger student.

*It has been designed only to give the *general* principles respecting the article without descending to minute particulars, which would only perplex the younger student. For Middleton's Theory of the article, see Appendix.

The Genitive.

The genitive is used in Greek much more extensively than in Latin. A very large class of words, which govern the accusative in Latin, are followed by the genitive in Greek. Indeed, *every* idea of relation may take after it, in the genitive, the noun by which this relation is made determinate.

1. Words of all kinds may be followed by other words in the genitive, when the latter class of words limit, and show "*in what respect*" the sense of the former is to be taken.

Verbs. Καλως εχειν μηθης, to be well off *as to* liquor, (to be drunk); ευ εχειν φρενων, to be favorable *as to* his feelings; ως ποδων εχον, as they were able in respect to their feet, i. e. as fast as they could run; Herod. vi. 116; Τελλω τε βια ευεκοντι, Tellus being advanced (as to) in life; επιγεσθαι αρης, to be in haste with respect to the battle; υφειναι οργης, to cease (in respect to) from anger; ξυνετριβην της κεφαλης, (I was broken *as to* my head,) I had my head broke.

Adjectives. Συγνωμων αμαρτηματων, forgiving [in respect to errors]; ασκευος ασπιδων, unprovided in respect to arms; ες τετο ακαγκης, so far in respect to necessity, or to so great a necessity; αρτιμαθης κακων, recently instructed *as to* misfortunes.

1. Hence words denoting a state or act of the mind "*with respect to*" any object, and directed towards it, but not acting on it, are followed by the genitive. This includes all adjectives and verbs, denoting affections or desires of the mind; viz. knowledge, ignorance, experience, forgetfulness, concern, custom, recollection, carelessness, desire, aversion, &c. &c. In all these cases, the emotion or act is put forth "*with respect*" to some object; but without so acting upon it, as to affect its state, which would require an accusative.

2. Words denoting abundance or fulness, and want or emptiness, govern a genitive of the object, "*in respect*" to which the abundance or want exists. Adjectives and verbs of plenty and want, separation, filling or depriving; verbs of bereaving, delivering, hindering, rejecting, making way for, repelling, ceasing and causing to cease, &c. &c. have all the idea of want, or plenty, as the ground of their governing the genitive. Substantives likewise, which are derived from these words, are often followed by a genitive of the object "*in respect*" to which the plenty or want exists.

3. The same original sense of the genitive seems to give rise to the construction of the comparative with the genitive;

as, *μειζων πατρος*, greater with respect to ; or in comparison with his father. Hence all words denoting a *comparison*, may be followed by a genitive of the object "in respect" to which the comparison is made. To this class belong verbs derived from the comparative ; as, *ἡττᾶσθαι*, &c. and those which signify to surpass, to rule, to take the lead, to govern, to obey, &c. and adjectives denoting power, ability or control ; as, *εγκρατης*, &c. Substantives likewise ; as, *ἡττα τα ποματος*, defeat by means of drinking, i. e. intemperance.

So likewise words which denote comparison in respect to *value* ; as, *αξιος*, literally, "equal in value." Hence all words in which there is a determination of value ; as, "to buy, sell, exchange, estimate, &c. govern the genitive : and hence, the general rule, "the price of a thing is put in the genitive."

A comparison is likewise implied in words which express a *difference* ; as, *διαφασεν, διαφορος, ἑτερος, αλλος, αλλοιος, αλλοτριος*.

That "with respect" to which any thing is done is frequently the *cause* of an action ; hence those words which denote the cause or origin of a thing, or that "on account" of which any act is performed, are put in the genitive ; as, *Δαναων κεχαλωμενοι*, angry (on account of) with the Greeks. Among these are verbs accusing, slandering, condemning, acquitting, and generally all those that pertain to judicial proceedings, govern the genitive. Likewise, verbs of commencing or originating take a genitive after them. Verbs of praying have frequently a genitive of the person or thing "in respect" to which the request is made. So likewise adjectives. After exclamations, the noun which *causes* the exclamation is frequently put in the genitive, as, *ω Ζευ βασιλευ, της λεπτοστητης φρενων*, O Jupiter ! the acuteness of his mind.

II. The second principal relation expressed by the genitive is that of the proportion of a whole to its parts ; i. e. the genitive is put partitively. This is common to most languages.—The genitive therefore follows verbs of all kinds, even those which govern the accusative, when the action refers, not to the whole object, but only to a *part* ;* as, *της γης ετεμον*, they laid waste a *part* of the country ; *εγω οιδα των εμων ἡλικιωτων*, I know *some* of the same age with myself ; *οπτεισαι κρεων*, to roast *some* of the flesh. This is expressed in French by the *article partatif*, and in English by the omission of the article, or by the word "some." After adverbs of time and of place, the same

*This construction is not uncommon in English. e. g. "I give liberally of my property for his relief."

construction often occurs; as, ἀλλοθι γαίης, in another part of the country; -οψε της ἡμέρας, at a late period of the day.

Hence many words are followed by the genitive, which signify participation, or at least imply that idea. Among these are verbs which denote to partake, to impart, to enjoy, to obtain, to receive to take, and the contrary idea to let go. In those cases there is a reference, more or less distinct to that of which the action takes place; as, ἀφιεναι τοῦ δορατος, means to let go of the spear; ἀφιεναι τοῦ δορυ in the accusative is to hurl the spear. In the former instance the action is exerted only “in respect” to the object; in the latter, it acts *upon* the object and changes its state.

III. The genitive is used to denote the person or thing to which any object belongs, whether it be a quality, property, habit, duty, &c. and those likewise from which any thing arises or proceeds. Hence verbs, denoting possession, property, duty, custom, power, govern the genitive. Hence, verbs of hearing, smelling, tasting, feeling, are followed by a genitive of the object from which the sensation proceeds; likewise verbs directing to learn or experience.

For the same reason the genitive expresses the *material* of which any thing is made, with substantives, verbs and adjectives. A genitive is used likewise with substantives of all kinds, to denote the *author* of the thing implied in the substantive; as, Ἡρας ἀλαττειται, wandering *caused* by Juno.

IV. The genitive follows verbs compounded with prepositions which govern that case; when the prepositions can be separated from the verbs without altering their signification.

V. The genitive seems to determine time and place—where, when, how long, since, within the space of.

In many of the cases stated above, particular verbs govern a dative or accusative. Many of these will be specified under the rule to be given hereafter.

Dative.

The Dative in Greek has two senses; the one, that of the dative in other languages answering to the question, “to, or for whom or what?” the other, that of the Latin ablative.

I. The dative represents the distant object to which an action tends, (whether transitive or intransitive) or from a regard to which it was commenced; as, πειθεσθαι τινι, to obey any one; διδοναι τι τινι, to give to any one. It has therefore, generally the same construction as in Latin, except that more verbs are

followed by the dative in Greek. Some classes of verbs vary in their construction, being followed at times by an accusative, and at times by a dative: this is sometimes the case, likewise, with the genitive and dative. There is also a considerable variety of construction in particular words under the several classes.

II. The dative in Greek also supplies, in a great measure, the place of the ablative in Latin. In this sense it expresses the idea of companionship or connection, answering the question "with whom or what?" of an instrument or means, answering to "whereby?" of an impulse, excitement, or external cause, answering to "from what?" "on what account?" "for what?" and of the manner of an action

It expresses likewise the relation of measure, degree, &c. with the comparative; as, *ἐνιαυτῷ πρεσβύτερος*, older by a year. It is put also in definitions of time and place, in answer to the question "where?" and "when?"

Accusative.

The accusative expresses, as in other languages, the person or thing which is affected by the action of the accompanying verb. Some verbs which are not strictly transitive, however, are followed by the accusative; particularly by nouns which denote not the *passive* recipient, but the object of immediate reference; as, *πείθειν*, *ὑβρίζειν*, *ἀδείκναι*, *ἀμειβεσθαι*, *προσκύειν*, *δορυφορεῖν*, *φθάνειν*, *ἐπετροπέυειν*, *ἀποδιδράσκειν*. In these and similar cases the object of the action would be more naturally put in the dative.

Many verbs, which signify an emotion or feeling with regard to an object, as, to be ashamed, afraid, to compassionate, are followed by an accusative which expresses the object and at the same time the effective cause of the emotion; as, *αἰσχύνομαι τὸν Θεόν*, I reverence the Deity. This takes place with some neuter verbs; as, *ἀλγαν τι*, to suffer in respect to something.

Many verbs have an accusative not only of the immediate object of action, but likewise of the more remote; i. e. the person or thing which the action respects, and which is more regularly in the dative.

The accusative may follow all kinds of words by synecdoche, *κατα*, *δια*, &c. being understood.*

* For a full exhibition of this subject, see Matthiæ's *Greek Grammar* II. 450—615, from which most of the foregoing observations have been taken.

GOVERNMENT.

Government of Substantives.

I. One substantive governs another, signifying a different thing, in the genitive; as, *τὸ Θεοῦ μακροθυμία*, the long suffering of God; *βῆμα λίθου*, a seat of stone.

1. The latter substantive generally expresses the class or kind to which the former belongs; or some relation of origin, cause, possession, or property.

2. This rule extends to pronouns, and to the article used as a pronoun; as, *κρίθην τὴν τοῦ ἵππου*, the barley of his horse.

3. When the noun in the genitive signifies a person, it may be taken in an active or passive sense; as, *ἡ γνώσις τοῦ Θεοῦ*, may denote, our knowledge of God, or his knowledge of us.

4. The governing noun is often understood; as, *Ὀλυμπίας ἡ Ἀλεξάνδρου* (supp. *μητὴρ*), Olympia the mother of Alexander. *Εἰς Ἅδου*, (supp. *δομον*), to Hades; *ἐν Ἅδου* (supp. *δομῷ*), Hades.

5. A substantive in the genitive is often put for an adjective, to express quality more strongly; as, *βάθος γῆς*, depth of earth, for *βαθυστα γῆ*; *ἡ περισσεία τῆς χάριτος*, abundant grace; *ἡ ἀστασία τοῦ πλούτου*, inconstant riches.

6. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, *τοῦ τῆς τύχης*, for *ἡ τύχη*, fortune; *τοῦ τῶν γραμμάτων*, for *τὰ γράμματα*, letters; *ταῦ τῶν βαρβάρων ἀπιστία*, for *οἱ βαρβάρου*, barbarians are faithless; Demosth.

7. Instead of the genitive, a noun with a preposition is often found; as, *ἀτυχία ἢ περὶ τοῦ βίου*, the evils of life, for *ἀτυχία βίου*.

8. The dative is often used for the genitive; as, *οὐκ Ἀγαμέμνονι ἠδὲν θυμῷ*, It did not please the mind of Agamemnon, the son of Atreus; Hom.; *πατρὶ τιμῶν φόνος*, the avenger of your father's murder.

9. The noun that should be in the genitive is often, especially by the Poets, put in the accusative, governed by a preposition implied; as, *τί σε φρενὸς εἰκετό πένθος*, for *σε φρενὸς*, what grief has invaded your mind?

10. The genitive is sometimes put elliptically, *ἐνικά* being understood; as, *ὦ μέλειν ἐγὼ κακῶς*, Oh wretched I! (*ἐνικά*) on account of my misfortunes.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive ; as, *το χρηστόν το Θεοῦ*, the kindness of God ; *τα τῆς τύχης*, the gifts of fortune.

1. In these cases a noun is understood, which is really the governing word.

2. Sometimes a preposition precedes the noun ; as, *τα παρὰ τῆς τύχης*, the things of fortune.

3. The adjective, thus used in the abstract, is often without a genitive, and then it has an adverbial sense ; as, *το λοιπόν*, finally.

III. If the latter substantive has an adjective of praise or dispraise joined with it, it is often put in the genitive ; as, *ἀνὴρ μεγάλης ἀρετῆς*, a man of great virtue ; *αὐθαδὲς φρενῶν*, daring of soul ; *πρωτεύειν* τῆς ἀρετῆς*, to be first in virtue.

The latter substantive is more commonly put in the accusative, by synecdoche, *κατὰ*, *διὰ*, &c. being understood ; as, *σπουδαῖος τὸν τροπὸν*, (supp. *κατὰ*,) of ingenuous disposition.

Government of Adjectives.

I. Adjectives signifying any affection of the mind, (as knowledge, ignorance, &c.) plenty, want, power, participation, diversity, and separation, govern a genitive.

The genitive generally denotes the origin or cause, or that in respect to which the qualities expressed by the adjective exist ; as, *ἐμπειρὸς τῆς δυστυχίας*, experienced (as to) in misfortunes ; *ἰπποὶ ἐπιστάμενοι πεδίῳ*, horses acquainted (as to) with the plain ; *ἀδαήμενός μαχῆς*, ignorant as to war ; *ἡδίστου θεάματος ἀθεάτος*, unperceptive as to the most pleasant sight ; *τῶν χαλεπῶν ἀπειρὸς*, unexperienced (as to) in hardships ; *ἀφνειὸς βιοτοῖο*, affluent (as to) wealth ; *ἐρημὸς ἀνδρῶν*, deprived of men ; *ἀσὸς πολέμοιο*, hungry (as to) for war ; *ἱεμένοι*, (Τρῶες) desirous (in respect to) of the city ; *τῆς ἀπάτης κοτεῶν*, angry on account of the deception ; *σοὶ θυγατέρος θυμουμένος*, angry with thee on account of his daughter ; *εὐχαι δειμάτων λυτηρία*, prayers releasing (as to) from terrors ; *εὐδαιμονίζοντες ἐκ τῶν λόγων τῆς δυ-*

* *Πρωτεύειν* is the same with *πρῶτος εἶναι*.

ναμειως, proclaiming thee blessed from (because of) the power of thy words ; κοινωνος ανθρωπινης φύσεως, partaking of human nature ; εγκρατης οινου, not partaking of wine, i. e. temperate ; αλλοτριον της εαυτου αξιας, far from his dignity ; υστερος ουδενος αρετης, removed from none in virtue, i. e. inferior to none in virtue.

It is desirable that the student should make himself familiar with this mode of solution, and apply it in his reading.

II. Adjectives denoting dignity and worth, and those which refer to crime, innocence, or price, govern the genitive ; as, αξιος μισθου, worthy of a reward.

Παντα ωνια πλεσται, all things may be bought for money ; ενοχος δεσφειας, in danger of slavery ; αναισδιοι των πεπραγμενων, unblameable for the things which were done.

III. Compounds of α privative, and verbals which denote action or capacity, especially those in τος, ικος and ηριος, govern the genitive ; as,

Αθατος και ανεκοος απαντων, without sight or hearing from any, i. e. without seeing or hearing any ; φυλατικος τε σωματος, guarding the body ; παρεκτικος των αγαθων, imparting from good things, bestowing benefits ; λυτεριος δειματων, freeing from terrors.

1. Verbals govern the genitive, from the signification of their verbs ; and compounds of α privative, by the force of ανευ, from which the α is derived.

2. To the adjectives which have been enumerated, may be added many which are followed by a genitive of the cause ; as, αθλιος της τυχης, unhappy from fortune.

IV. Partitives and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural ; as, πρωλος Αθηναίων, the first of the Athenians ; εν των πλοιων, one of the ships ; οι παλαιοι των ποιητων, the ancient Poets ; οι περιεχοντες των ποιητων, the most illustrious Poets.

1. The genitive expresses, in this case, the class to which the preceding word belongs. Πρωλος Αθηναίων denotes, the

first from among the Athenians ; *οἱ περισχοντες των ποιητων*, the most excellent from among the Poets.

2. Sometimes, instead of the genitive, some other case with a preposition is used ; as, *εξ απασων η καλλιστη*, most beautiful of all ; *δυνατωτατη εν τη Ἑλλαδι*, the most powerful in Greece ; *πρωτος εν τοις ποιηταις*, first among Poets.

3. Instead of the genitive, the case of the partitive is sometimes used ; as, *τας φιλας τας μεν απεκλειψε, τας δε πενηιας εποιησε*, for των φιλων, some of his friends he killed, some he impoverished.

4. The partitives *τις* and *εις* are sometimes omitted ; as, *φερω σοι σπολην των καλλιστων*, (sc. *μιαν*) I bring you a very excellent robe. Xen. ; *αυλος ηθελε των μενοντων ειναι*, (sc. *εις*,) he desired to be one of those who remained ; Thucyd. ; *ει των φιλων* (sc. *τις* or *εις*) you are one of my friends.

5. Partitives, &c. agree in gender with the substantives which follow in the genitive. When the substantives are of different genders, the partitives, &c. commonly agree with the former, sometimes the latter.

6. Collective nouns in the genitive singular are governed by partitives, &c.

7. Adjectives in the positive form, when they express, in a superlative sense, the quality of the subject, govern the genitive plural ; as, *εξοχος παντων*, the most excellent of all ; *Δια Θεων*, the most divine of the Goddesses.

8. The Article is sometimes used as a partitive ; as, *εν η δ' αν των φυλων*, in whichever of the tribes.

9. *Εκαστος* each, when used as a partitive is sometimes put in the plural ; as, *εκαστα των σκευον*, each of his implements.

DATIVE.

V. Adjectives of profit or disprofit, likeness or unlikeness, trust, &c. govern the dative.

All adjectives govern the dative of the end, or object to which they relate as, *ικελος Δι*, like to Jove, i. e. Jove being the object to whom he is like ; *οφελιμος τη πολει*, profitable to the State, i. e. the State being the object to which he is profitable ; *τοις γενναιοις το αισχρος εχθρον*, to the generous, baseness is odious ; *ενοχος τη κρισει*, obnoxious to the judgment ; *εμοι πικρος τεθηνηκεν*,

εκεινοις γλυκας, αυτω δε τερπιος, he died, bitter to me, sweet to them, welcome to himself.

Some adjectives of likeness govern the Genitive.

Ὁ αὐτος, *the same*, governs the dative as adjectives of likeness ; as, των αυτων ερω σοι, I love the same things with you. Luc. ; γομιζε της αυτης ειναι ζημιας αξιους της συγχρυπτοντας τοις εξαμαρτανουσι, consider those who conceal, equally worthy of punishment with those who sin. Isoc.

VI. Compounds of συν, ὁμος, ὁμοιος, and verbals in τος used passively, govern the dative ; as, συγγεινης τω πατρι, related to my father ; ὁμοουσιος τω Θεω, of the same nature with God ; ὁμοιογλωττης ἡμιν, of the same language with us ; παντα δυνατα Θεω, all things are possible to God ; αγνωστον τοις πολλοις, unknown to the vulgar.

VII. Verbals in τεον govern the case of their primitives, with a dative of the *doer* ; as, ιλεον εμοι, I must go, *i. e.* there must be going as, to me ; νεοις ζηλωλεον της γεροντιας, the young should imitate the old, *i. e.* there should be an imitation of the old to the young ; Simon. ; τοις μεν υπαρχουσι νομοις χρηστειον, καινους δε εικη μη θελεον, we should use the present laws, and not rashly enact new ones. Demosth.

1. Verbals in τεον express necessity, and answer to gerunds in the nominative case. The Verb εσθι is generally understood after them, but is sometimes introduced ; as, γραπτειον εσθι. The Attics use them in the plural ; as, γραπτεια εμοι επισιολην I must write a letter.

2. The verbal is sometimes joined with a substantive, like other adjectives ; as, γραπτεια μοι επισιολη, I must write a letter.

3. The verbal sometimes governs an *accusative* of the doer, especially when its verb governs the dative ; as, ου δελεειν τους νουν εχοντας τοις κακως φρονουσι, the prudent ought not to obey the unwise. Isoc. ; επισκεπτειον τα μεν αυτον, τα μεν γυναικα, for αυτω, γυναικι, some things are to be looked to by him, some by his wife.

4. Substantives and verbals often govern the dative by the force of the words from which they are derived ; as, τοῖς παθεῖν ἀκολουθητικός ὁ νεός, youth follows pleasure.

5. Substantives compounded with συν and ὅμος govern the dative ; as, συστρατιῶντος αὐτοῖς, a fellow soldier.

6. There are many adjectives which govern either the genitive or dative ; as, ὁμοίος, like ; ὁμωνυμος, of the same name ; ὁμοπατριος, of the same father ; ὁμομητριος of the same mother ; συντροφος, educated together ; συνηθης, familiar ; ἰσορῦπος, of the same force ; κοινος, common ; πλουσιος, αφνειος, rich ; ευπορος, abundant ; ενδεης, poor ; ενοχος, ὑποδικος, ὑπευθυνος, exposed, obnoxious ; οικειος, familiar ; ωνιος to be sold ; δουλος, a slave ; ελευθερος, free ; as, ὁμοιος τε πατρος, or τῷ πατρι, like his father ; ὁμωνυμος τε πατρος, or τῷ πατρι, of the same name with his father.

Government of Verbs.

GENITIVE.

I. Εἰμι and γινομαι, signifying possession, property or duty, govern the genitive ; as, του κυριου εσμεν, we belong to the master ; των αρχωνων εστι τους αρχομενους ποιειν ευδαιμονας, it is the duty of rulers to make their subjects happy.

1. The genitive is governed by some noun understood ; as, χρημα, πραγμα, &c.

2. To εἰμι, signifying office or convenience, the preposition πρὸς with the genitive is joined ; as, & πρὸς ιατρῃ σοφῃ εστι, it does not belong to a skilful physician ; & εστι πρὸς της πολεως, it is not proper for the State.

3.* The verbs εχω, διαχειμαι, διαλιθμαι, ποιω, ἡκω, πασχω, joined with adverbs of quality, often govern the genitive ; as, &τως εχει της γνομης, this is my opinion, Plut. ; ευ ἡκειν χρηματων, to arrive at great possessions ; Herodot. ; της πολυμαθειας ευ ἡκειν, to arrive at great love of learning. In these cases a preposition is understood.

For the genitive an accusative is sometimes found ; as, νεκρικως την χροϊαν εχει, he has the colour of death ; Lucian.

II. Verbs often govern the genitive by the force of some noun implied in them ; as, βασιλ

* See Adverbs.

εὖναι ἐθνῶν, i. e. βασιλεῖα εἶναι ἐθνῶν, to be king of the Gentiles ; ἐπιθυμεῖν τίνος, i. e. ἐπιθυμῆσαι τίνος εἶναι, to have a desire for something ; ἐλατῶ σε τὸ ἔταίρῳ, i. e. νομίζω σε ἐλατῶ τὸ ἔταίρῳ, I think you inferior to your companion.

III. When the action of a verb refers not to the whole of a thing, but to a *part*, that part is often put in the genitive ; as, κρατεῖν λυχὸν τῶν ὠτῶν, to take a wolf by the ears ; ἐκράλησε τῆς χειρὸς αὐτοῦ ; he took his hand ; ἐπὶ τὸ ὕδωρ, he drank of the water.

IV. A noun denoting the *matter* of which any thing is made, is commonly put in the genitive ; as, ἀνδριαντὶα ἐποίησαν μαρμαρῶν, they made a statue of marble ; σιδηρῶν πεποιημένον, made of iron.

The noun is sometimes put in the dative.

A large class of verbs take after them a genitive expressing the *origin* or *cause* of the action denoted by the verb. These will now be enumerated.

V. Verbs of *sense* govern the genitive, except those of *sight*, which govern the accusative.

Αἰσθάνομαι, to perceive ; ἀκῶ, ἀκροάομαι, αἶω, κλύω, to hear ; ὀσφραίνομαι, to smell ; γεύομαι, to taste ; ἀπύομαι, ἐπιφανῶ, θίγω, θίγγανω, to touch ; ἐπιλαμβάνομαι, to take hold of, &c.

Αἰσθάνεται τῆς γῆς, he perceives the ground—the ground being the cause of his perception ; ἤκουσα τοῦ ἀνθρώπου, I heard the man—the man being the cause of hearing ; κλυθὶ μεν, hear (from) me ; ὀζει μυρρῶν, he smells of myrrh ; μὴ με ἀπὸς, touch me not—derive not from me the feeling of touch.

1. These verbs govern the accusative, among the Attics. Ψηλαφῶ, to handle, has always an accusative. Verbs of hearing sometimes govern the accusative of the thing heard, and the genitive of the person or thing from which it is heard ; as, ἦν ἠκούσατε μου.

2. Μανθάνω, to learn ; συνιημι, to perceive ; πυνθανομαι, to inquire ; βαπτίω, to tinge, and some others, often govern the genitive, from a similarity in signification to the verbs of sense.

VI. Verbs govern the genitive, which signify any affection of the mind ; as, desire, disgust, regard, neglect, admiration, contempt, memory, forgetfulness, &c.

Επιθυμew, ορεγομαι, γλιχομαι, επιεμαι, to desire ; ερω, to love, (ιμερω λιλαιομαι to desire, Poet.) ; μελει, it is the care of ; φρονιζω, επιμελομαι, κηδομαι, εντρεπομαι, to take care of ; ολιγωρω, to undervalue ; αλεγω, to neglect ; καταφρονew, υπερωρω, υπερφρονew, to despise ; μνημονew, μεμνημαι, to remember ; επιλανθανομαι, εκλανθανομαι, αμνημονew, to forget, &c.

Κηδετο Δαναων, she felt concern for the Greeks—the Greeks being the source of her concern ; ηρασθη της εαυτης γυναικος, he loved his wife ; οδνειων φρονιζειν, to take care of strangers ; αμελεις των φιλων, you feel no concern for your friends ; θαυμαζω σε, I admire you—you being the cause of my admiration ; μη ολιγωρει παιδειας, despise not chastening ; εφθονησε της γεινιαισως, he envied him on account of the neighbourhood ; τον δε ελειπε αυτη χωμενον ευζωνοιο γυναικος, she left him there, grieved on account of the well-girt woman. Hom.

1. Ποθεω and επιποθεω govern the accusative ; and sometimes επιθυμew, γλιχομαι, μνημονew, επιλανθανομαι.

2. Verbs signifying to love, (except ερω) admire, regard, neglect, often govern an accusative.

VII. Verbs signifying to partake, to obtain, to enjoy, to aim at, to communicate, to aid, to try or tempt, govern the genitive.

Τυγχανω, επιτυγχανω, μειρομαι, λαγχανω, λαμβανω, επιλαμβανω, κυρεω, to obtain ; κληρονομew, to obtain an inheritance ; κοινωνew, μεταλαμβανω, μετεχω, to partake ; μεταδιδωμι, to communicate ; απολαυω, ονημαι, to enjoy, &c.

Τιμης και κακος ων ελαχε, though wicked, he gained honor—honor being that from which he partook ; εαν λαβωμεν σχολης, if we may take of leisure—if we may get leisure ; κακίας βρον μεταλαβειν, η αρετης μεταδιδοναι, it is easier to partake from (of) pleasure, than to impart (from) virtue ; απολαυσωμεν των οντων αγαθων, we shall receive enjoyment from present good ; εγω σου οναιμην, I shall gain advantage from you.

1. Λαμβανομαι, μετεχω, κληρονομew, λαγχανω, τυγχανω, sometimes govern the accusative ; καρπομαι always.

2. Verbs of communicating, aiding, partaking, often govern the dative of the person. Κοινωνω τω αδελφω της παιδιας

I have a share in common with my brother, from (of) the instruction.

VIII. Verbs of plenty or want, filling or depriving, govern the genitive.

Πληθω, πληρω, γεμίζω, μεστώ, τιμωπλημι, γεμω, to fill ; ευπορεω, περισσευω, to abound ; πλεω, to be rich ; χορταζω, to satiate ; υστερεω, υστεριζω, to be inferior, to want ; σπανιζω, δεω, χρηζω, χηρευω, απορεω, to want ; ελαττωμαι, to be inferior ; στερω, γυμνω, αφαιρεσθαι, to deprive, &c.

Μενεος φρενες τιμωπλαντο, his soul was full (as to) of rage ; γεμει κακων, is full of evil ; ενεφοραντο της ηδονης, they satiated themselves (in respect to) with pleasure ; χρυση νησασθω νηα, let him fill his ship (from) with gold ; επεστέφαντο ποσειο, they crowned (from) with wine ; ευπορει or περισσευει χρηματων, he abounds as to riches ; εμωλεων ευφροσυνης τας καρδιας ημων, filling our hearts with gladness ; επληρουνο χαρας, they were full of joy ; οψου δεilai he wants (in respect to) meat ; αποσφαλεις φρενων, deprived (as to) of his mind ; ο πολεμος απαντων αγαθων τας πολιτας απεστερησε, the war deprived the citizens (as to) of all their goods ; αφαιρεϊσθαι τινα της αρχης, to cut any one off from his government.

Δεομαι, to entreat, which properly denotes, to want, governs the genitive ; as, δεομαι σε, I entreat (from) you.

Πνεω, to breathe, as it denotes fulness, governs the genitive ; as, πνει κακιας, to breathe hatred. Αφαιρεσθαι sometimes governs the accusative for the genitive ; as, αφαιρεϊσθαι τινα την αρχην, to deprive any one of his government : here κατa is understood. Sometimes the noun denoting the person, is put in the dative ; as, αφαιρεϊσθαι τινι την αρχην.

IX. Verbs which signify to rule, to excel, to be inferior, to begin, and end, govern the genitive

Αρχω δεσποζω, δυναστευω, εξουσιαζω, αυθεντεω, κατακυριευω, to rule ; τιραννευω, βασιλευω, ανασσω, to reign ; ηγεσθαι, ηγημονευω, to lead ; επισταλειω, to preside ; περιειμι, περιγινομαι, to be over ; αρχομαι, to begin ; παυομαι, ληγω, to cease, &c.

Κλεαρχον μεν τα δεξια κερως ηγεϊσθαι, Μενωνα δε τον Θεσσαλον τα ευωνυμα, Clearchus should lead (be the leader of) the right wing, and Menon the Thessalian, the left ; πολλων εθνων μια πολις κρατει, one city rules many nations ; καταρχεσθαι πα λογον, to begin (from) the discourse ; ληγε ποιων, cease from labour ;

ἀπεπαυσαντο τε βίη, they departed from life ; πεπαυμένοι οργῆς, who have ceased from anger.

1. Κραίω, τυραννεύω, and ἐπιτροπεύω, sometimes govern the accusative ; αρχώ, βασιλεύω and ἀνασσω, the dative. Πάω sometimes governs an accusative.

2. The genitive, after most verbs of ruling, is governed by a noun implied in the verb ; βασιλεύω, i. e. βασιλεὺς εἰμι ; ἀνασσω, i. e. ἀναξ εἰμι ; ἐξστιαζώ, i. e. ἐξστίαν ἔχω, &c.

X. Verbs of accusing, speaking falsely of, acquitting, and generally those which pertain to judicial proceedings, govern the genitive of the person or thing, and sometimes both of the person and thing.

Κατηγορεῶ, αἰτιάομαι, ἐγκαλέω, διώκω, γραφομαι, προσκαλεῖμαι, to accuse ; ἀπολύω, ἀφίημι, ἀπολῆφτιζομαι, to acquit ; συγγινώσκω, to pardon ; καταγινώσκω, καταδικάζω, κατακρινώ, καταλῆφτιζομαι, to condemn ; καταψευδομαι, to speak falsely of.

Διώκω σε φόνε, γραφομαι σε φόνε I accuse you of murder,—the murder being the cause of the accusation ; ἀφίημι or ἀπολύω σε ἐγκληματος, I free you (as to) from the charge ; ἐγκαλῶ σε προδοσίαν, I make a charge of treachery as to you ; κατηγορεῖς σε σίαςιν, they accuse you of sedition ; καταγινώσκω σε θάνατον, or σε θανάτον, I condemn you to death.

Verbs of accusing are sometimes followed by the dative.

XI. Verbs govern the genitive, which denote difference or separation ; and among the last may be included those of prohibiting, abstaining, sparing, relieving, preventing, erring, &c.

Διαλλάττω, διαφέρω, to differ ; διίστημι, to be distant ; ἰρίζω, χωρίζω, to separate ; εἰργω, to prohibit ; ἀπεχομαι, to abstain ; ἀπαλλάττω, ἐλευθερώ, ῥύομαι, to free ; λύω, to loose ; κερρίζω, to relieve ; φειδομαι, to spare ; ὑποπλαναομαι, αποσυγχανομαι, ἀμαρτάνω, to err ; ψευδομαι, πλάνω, σφαλλομαι, to deceive, to frustrate, &c.

Οὐδὲν διαφέρει ἀρχῶν ἀγαθός, ἀγαθοῦ πατρός, a good ruler does not differ from a good father ; ἡ ἀμαρτία διίστησιν ἡμᾶς τε Θεῷ, our sins separate us from God ; εἰργῶ σε πυρός καὶ ὕδατος, I interdict you from fire and water ; δεῖ ἀπεχεσθαι τῶν κακῶν, we ought to restrain ourselves from evil ; ἐλευθερώσε τὴν πόλιν φόβου, he delivered the city from fear ; ἐθεραπεύθη τοῦ νοσή, he was healed from disease ; παιδῶν φειδεσθαι πατρικὸς νόμος, it is th

law of the county to spare children; ηγειρεν αυτον του ύπνου, he awoke him from sleep; διωκω σε της οικιας, I drive you from the house.

Some verbs of differing govern the dative; as, διαφερω σοι, I differ from you.

XII. Verbs of buying, selling, estimating, &c. govern the genitive of the price.

Ωνεομαι, αγοραζω, πριαμαι, to buy; πιπρασκω, πωλεω, to sell; αμειβω, to exchange; αξιωω, to estimate, &c.

Των πονων πωλει ημων παντα τα αγαθα ο Θεος, the Deity sells us all things for toils; ωνησαμην τουτο πεντε δραχμων, I bought this for five drachmæ; αξιουσαι, διπλης τιμης, is esteemed worth double; δος τουτο δραχμης, give this for a drachma.

The price is but sometimes in the dative, with the preposition επι expressed or understood; as, επι μισθω μεγαλω απαλλατω σε των δεινων, for a great reward I release you from evil. Sometimes in the accusative, after προς; as, πιπρασκει ο κακος παντα προς αργυρον, the wicked sells all things for silver.

XIII. Incentives* govern genitives, when the included verb governs the genitive.

Γευω, to cause to taste; πλαζω, to make to wander; μιμνησκω, αναμιμνησκω, υπομιμνησκω, to cause one to remember, &c.

Εγευσας με ευδαιμονιας, you have made me taste happiness.

XIV. Most of the active verbs already mentioned, may take an accusative of the object, with the genitive, especially those of accusing, condemning, acquitting, warning, filling, emptying, delivering, separating, disappointing, repelling, forbidding, restraining, changing, valuing, buying, selling, esteeming.

DATIVE.

XV. Ειμι, γινομαι and υπαρχω taken for εχω, to have, govern the dative; as, εστι μοι χρηματα, I have possessions.

XVI. Verbs compounded with εν, επι, παρα, προς, συν, υπο, αντι, ομου, govern the dative; as, εμμεναι τοις καθεστωσι, to adhere to institutions;

*Verbs signifying to cause one to do any thing, are called *Incentives*

εμβαλλειν or επιθειναι τινι τας χειρας, to lay hands on any one; προσφερειν εαυτω τας χειρας, to lay hands on himself; παραγενεσθαι τη εκκλησια, to be present at the meeting.

XVII. Any verb may govern the dative, that has the sign *to* or *for* after it in English; as, εικειν κακοις, to yield to misfortune; πας ανηρ αυτω πονει, every man labours for himself.

The meaning of the rule is, that the word to which the action of the verb tends, or is acquired, is put in the dative; and this is the case, even though the relation is not expressed in English by the preposition *to* or *for*; as, βοηθειν τη πατριδι, to aid one's country.

XVIII. Verbs signifying to please or displease; to profit or hurt; to favour and assist; to command and obey, meet, follow or acquiesce; to serve and resist; to reproach, threaten, and be angry; to forgive; to believe or trust; govern the dative;* as, βοηθειν τη πατριδι, to aid his country; μαχεσθαι τοις πολεμοις, to fight the enemy; στεγειν τοις παρουσι, to acquiesce, or be content with what we have; ανασειν πασι, to rule all; ονειδιζειν τινι, to reproach any one; πολλοι αυτω νεμεσῶσι, many are angry with him; τοις δικαιοις χαλεπαινειν ε θεμις, to injure the just is wrong; πειθεσθαι τοις νομοις, to obey the laws; πληρω κυδος οπηδει, glory follows or attends riches.

Some verbs of admonishing and exhorting, take an accusative for the dative; as, σπρνω, παροξυνω, εωγειρω, προτρεπω, νθεστω, and παρακαλεω. Παρακαλῶ σε ταυτα, I exhort you to these things; here εωι or προς is understood.

XIX. Verbs govern the dative, which signify to have intercourse, to announce, to approach, to worship, to pray, to use, to fawn, to take leave of.

*Verbs of these significations frequently govern the accusative.

Ἀαλεω, διαλεγομαι, to converse; διαίριεω, ὁμιλεω, συνυγχανω, to have intercourse; ευχομαι, to pray; προσκυνεω, λαίρεω, to worship; χραιομαι, to use, &c.

Ὁ προσευχομενος λαλει or διαλεγεται τῷ Θεῷ, he who prays, speaks to God; σοφοις ὁμιλῶν κ' αὐτὸς ἐκθήσῃ σοφος, he that has intercourse with the wise shall be wise. Menand.; χρᾶσθαι τινι φίλῳ, to use some friend.

1. Προσκυνεω, sometimes governs the accusative; as, do λίσσομαι, λίτανεω, ἱκεῖσιν, ἀντίβολω; as, ἐλίσσετο, or, ἐλίτανεε Θεὸν τυχεῖν ἀγαθῶν, he prayed for good.

2. Many others of the verbs which have been enumerated, under this head, sometimes govern the accusative.

3. Two datives coupled by και, having the verb εἰμι expressed or understood, have the sense of *community*; as, τι ἐμοὶ και σοι, what have I to do with thee? John ii. 4. τι μάχαις καμῶι, what have I to do with battles? Anac.

4. The datives of the pronouns, especially μοι and σοι, like *mihi* in Latin, are often little else than elegant expletives; as, πᾶς σοὶ γῆς ἀπελθε, where has he gone? οἶε σοι—μαχεῖσθαι τὸν ἀδελφόν; do you think your brother will fight? Xenoph. Anaba.

XX. The dative of participles and of some nouns, is often joined to the third person of εἰμι or γινομαι, for the verb itself: These are, βελομενος, ἥδομενος, αχθομενος, προσδεχομενος, ακων, ασμενος; as, εἰ σοὶ βελομένῳ ἐστὶ, for εἰ βουλει, if you will; Ælian; εἰ σοὶ ἥδομένῳ ἐστὶ, if you please; Plato; ὅτῳ ὑμῶν μὴ αχθανομένῳ εἴη, to whom of you would it not be grievous? Xen.; ὅδε παντ τοῦτο προσδεχομένοις αὐτοῖς ἦν, this they little expected; Arrian; ὅδε αὐτὸ ακοντὶ ἦν, nor was he unwilling; Idem; τῷ δ' ασμένῳ γινεῖται ἀνδρας ἀγαθοὺς διασωσαι, he willingly saved good men; Idem; τῶτων μὲν και πεπειραμένοις ἀν τι γενοῖτο ὑμῖν, this you may experience; Thucyd.

XXI. Any active verb may govern the accusative and dative, when, together with the object of the action, it expresses the person or

thing in relation to which it is exerted ; as, ὑπασ-
 χνεομαι σοι δεκα ταλαντα, I promise you ten tal-
 ents.

The noun in the dative is sometimes put in the accusative ;
 as, παρεκαλησα σε ταυτα for τεισις, I exhorted you to these
 things.

ACCUSATIVE.

XXII. Verbs signifying actively, govern an ac-
 cusative of the object ; as, γνωθι σεαυτον, know
 thyself.

1. Neuter verbs govern the accusative of a noun, whose
 signification is similar to their own ; as, πολεμον πολεμιζειν, to
 make war. The Poets often use neuter verbs in an active
 sense ; as, συριζων φονον, hissing slaughter.

2. The Attics delight in the accusative, and often use it
 after verbs which govern the genitive or dative ; especially af-
 ter verbs of sense ; as, ακω ταυτα, I hear these things.

3. A clause or a sentence often expresses the object of a
 transitive verb ; as, επιθυμουμεν ακεσαι τι ποτε εστι ο μυθος, we
 wish to know what the fable is. Here τι ποτε εστι ο μυθος is the
 object of the verb ακεσαι.

TWO ACCUSATIVES.

XXIII. Verbs of asking and teaching, clothing
 and concealing, speaking or doing well or ill,
 and some others, govern two accusatives, the one
 of the person, the other of the thing ; as,

Χρη αισιν τους θες αγαθα, we ought to ask good from the
 Gods ; Æsch. ; απαντα σε διδαξομαι, I will teach you all things ;
 εξεδυσαν αυτον την πορφυραν, και ενεδυσαν αυτον τα ιματια τα ιδια,
 they took off from him the purple robe, and put on his own
 garments ; Mark xv. 20 ; την θυγατερα εκρυπτε τον θανατον τν αν-
 δρος, he concealed from his daughter the death of her husband,
 Lysias ; μεδεν ειπης φλαυρον ανδρας δεξιους, you should speak no
 ill of worthy men ; Aristoph. ; Λακεδαιμονιους, πολλα την πολιν
 ηδικηκοτας, και μεγαλα, the Lacedemonians, who have done the
 city many, and great injuries ; Demosth.

XXIV. *Incentives* govern two accusatives,
 when the included verb governs an accusative :

as, γαλα ἐπόλισα ὑμας, I have fed you with milk. 1. Cor. iii. 2 ; ὀρκίζω ὑμας τον Κυριον, I bind you by an oath before the Lord ; τα σεμν' ἐπη κολαῖζε κεινους, reprove them with chaste words ; Soph.

XXV. Verbs governing the accusative with a genitive, sometimes change the genitive into the accusative, and thus govern two accusatives ; as, κατηγορῶ σε ψευδος, I accuse you of falsehood.

XXVI. Verbs governing an accusative of the object, may likewise take an accusative of a noun similar in signification to their own ; as, Φιλίππος νικησας τες Αθηναιους την εν Χαιρωνειᾷ μάχην, Philip having conquered the Athenians in the battle of Chæronium ; Polyb. ; φορλιζετε τες ανθρωπους φορλια δυσβακλακλα, ye load men with burdens difficult to be borne. Luke xi. 46.

Passive Voice.

XXVII. The agent or doer is put in the genitive, after passive verbs and those of a passive signification, with the preposition, ὑπο, εκ, παρα, προς ; as, μη νικῶν ὑπο τς κακς, be not overcome of evil. Rom. xii. 21 ; προς Θεσ και ανθρωπων τετιμηται, he was honored by God and man.

1. The preposition is sometimes omitted ; as, φιλων νικῶνται, φιλοι, friends are influenced by each other ; Soph.

2. The noun is sometimes put in the dative instead of the genitive ; as, ὑπο σάλραπαις διοικεῖσθαι, to be governed by vice-roys ; Herodian ; πεισθηται μοι, it has been done by me.

XXVIII. When the verb in the active voice governs two cases, in the passive it retains the latter case ; as, κατηγοροειμι κλοπης, I am accused of theft ; δυνασθε το βαπτισμα, ὃ εγω βαπτιζομαι, βαπτισθηναι,* can ye be baptized with the bap-

*Βαπτιζω, is an incentive governing two accusatives, because the included verb βαπτω governs one. See Rule XXIV.

tism with which I am baptized? Math. xx. 22 ;
 οἱ πολίζομενοι το γάλα, who are fed with milk ;
 Καὶν παρὰ τὴ διαβολῇ τοῦ φόβου καὶ φόβου ἐδιδάχθη,
 Cain was taught envy and murder by the devil ;
 Nazian ; ἐνδεδυμένοι χιτῶνισκος, clothed in little
 tunics.

1. Sometimes the *former* case is retained after the passive, and the latter made its nominative ; as, Δημώναξ ἐπιστεύθη τὴν ἀρχὴν, for Δημωναξὶ ἐπιστεύθη ἡ ἀρχή, Demonax was entrusted with the government ; Lucian ; τὴν δὲ ἐκ χειρῶν ἀρπαζομαι, which is snatched from my hands ; θάνατον κατακριθεὶς, condemned to death.

2. Passive verbs are often followed by the accusative, a preposition being understood ; as, Προμηθεὺς ὑπὸ αἰεὶς ἀκείρετο τὸ ἥπαρ, Prometheus was torn by an eagle as to his liver ; Lucian.

3. Passive, like neuter verbs, take a noun in the accusative, of a similar signification to their own ; as, ἠγαρήσαν χαρὰν μεγάλην, they were rejoiced with great joy. Matth. ii. 10. ; πληγὰς ἑκατὸν ἐν τῇ μαστίᾳ τυπείσθω, let him be beaten a hundred stripes with the whip ; Plat.

IMPERSONAL VERBS.

I. Impersonal verbs govern the dative ; as, μεγίστον ἐδοξεν αὐτῷ, it seemed to him a very great thing.

Χρη more commonly governs the accusative.

II. Χρη, πρέπει and δει, *it behoveth*, govern the accusative, with the infinitive ; as, χρη τὸ ποιεῖν, this must be done.

III. Δει, ἐλλείπει, διαφέρει, μετέσθι, μέλει, ἐνδεχέσθαι and προσήκει, with their compounds, frequently govern the dative of the person, and the genitive of the thing ; as, δει πολλῶν σοι, you have need of much ; μετέσθι μοι τῆς, I have a share of this ; τῶν τέκνων τῷ πατρὶ μέλει, children are the care of parents. The dative of the person is not always expressed.

The nominative is often used instead of the genitive of the thing ; as, διαφέρει τι σοι τζλο or τζλζ, how does this concern you ?

Δει sometimes takes an accusative of the person with a genitive of the thing.

THE INFINITIVE.

I. The infinitive, with or without an article, is used as a noun in any case ; and the subject or agent of the verb is in the accusative ; as,

Nom. χαλεπον το μη φιλησαι, (supp. εσσι,) it is difficult not to love. Anac.

Gen. πολλακις δοκει το φυλαξαι τ' αγαθα του κλησασθαι χαλεπωτερον ειναι, to preserve good, seems often more difficult than to gain it ; Plut. ; φιλοσοφος ανευ τζ πραττειν, a philosopher without action ; μεχρι τζ λεγειν, at the word.

Dat. το φιλειν ακαιρως ισον εσσι τω μισειν, to love out of reason is the same as to hate.

Acc. τυφλοις πολλοις εχαρισατο το βλεπειν, he gave sight to many.

Sometimes the infinitive is preceded by its *subject* or *agent*, and the clause used as a noun ; as, προ τζ Φιλιππον φωνησαι, before Philip called you ; προς το αγαθος φαινεσθαι, to appear good. Here Φιλιππον φωνησαι, and αγαθος φαινεσθαι, are taken as nouns, and governed by the preceding preposition. The word which governs the infinitive is frequently understood ; as, εν τω εισαγαγειν τζς γονεις το παιδιον Ιησουν, τζ ποιησαι αυτους, when they brought the child Jesus, that they might do it, (i. e. ενιχα τζ ποιησαι.) The infinitive in these cases answers to the Latin gerund.

II. One verb governs another in the infinitive, (*when the second denotes the object to which the action of the first is directed ;*) as, ηρξατο λεγειν, he began to say.

Many *adjectives*, especially those which denote *fitness*, *will* or *power*, govern the infinitive ; as, αριστος ακονιζειν, excellent in darting. Οξυς οραν, sharp-sighted.

III. When the conjunctions *ως*, *οτι*, *ινα*, &c. are omitted, the Greeks, like the Latins, use the *accusative* with the *infinitive* ; as, παρα πασιν αν-

θραυποις ὁμολογεῖται, δικαίον εἶναι, ἕκαστος τα ἑαυτῶν εἶναι, among all men it is acknowledged to be just, that each should have his own.

IV. The infinitive mood has the accusative before it, (*when its subject or agent is different from that of the preceding verb*;) as, τι βροῦντος φρονεῖν λεγῶσι; why do they say that mortals are wise?

Sometimes the noun before the infinitive is governed by a preceding verb.

V. When the *subject* or *agent* of the infinitive is the same with that of the preceding verb, it is put in the same case; as, φησιν οὗτος ἀμεινων γεγενησθαι στρατηγος ἐμῶν, he says, he was a better general than I; και οὐκ ἐνδωσομεν προφασιν οὐδενι κακῷ γενεσθαι, and we will not give to any one a pretence of being bad.

1. When the subject of the infinitive is the subject also of the preceding *finite* verb, then it is omitted in the infinitive, except when an emphasis is laid upon it; as, εφη εἶναι στρατηγος, he said he was general; but εφη αὐτος εἶναι στρατηγος καὶ ἐκείνους, he said that *he* and not *they*, &c.

2. If all things in the sentence refer to the same person, ὥς or ὥστε, or a preposition may be joined, even with a nominative, to the infinitive; as, οἱ Περσαι ἐνομίσαν, εἰ παρακαλέμενοι, ὥστε τα ὁμοία ποιουντες τῶν αὐτῶν τυγχάνειν, the Persians supposed that, if called, they should obtain the same reward, doing the same things; δια το μη σοφοὶ εἶναι, because they are not wise; πρὸς το ἀγαθὸν φαίνεσθαι, to appear good.

3. A few instances may be found, in which the accusative precedes the infinitive, though both verbs refer to the same person; as, λεγει ἑαυτὸν ἕτερον γεγονέναι, he said that he was become another.

VI. The infinitive is often used for the imperative, δει, χρη, θελε, &c. being understood; as, χαιρεῖν μετὰ χαίροντων, κλαῖν μετὰ κλαίοντων, rejoice with them that do rejoice, and weep with those that weep.; συ δε σωζειν τῆς Μεσσηνιαῖς, σωζειν δε και σεαυτὸν, save the Messenians and yourself.

VII. The infinitive, with an accusative, is often put for other moods, with ὥς, ὥστε, ὥτε, εἴ, ὅσω, πρὶν, παρὸς, ἐπειδή, μέχρι or μέχρις, and ὡς preceding it; as, ὥς ἰδεῖν ἀνθρώπον, for ὥς ἰδεν ἀνθρώπος, when the man saw; πρὸ ἀλεκτορα φωνῆσαι before the cock crow; οἱ Θεοὶ εἰσὶ οἷοι μὴ μεταβαλλεῖν, the Gods are such as cannot change.

VIII. The infinitive is sometimes used instead of the impersonal participle; as, ἐμοὶ δοκεῖν for ἐμοὶ δοκῆν, as it appeared to me; δεῖν for δεόν, when it ought.

IX. The future of the infinitive is often expressed by the aorist or present of the same mood with the particle αὖ;* as, τι ποιῆσαι αὖ, or ποιεῖν αὖ τὸν πατέρα μὲν οἶε; what do you think my father will do?

X. The infinitive supplies the place of gerunds and supines, which are only verbal nouns; as, κακῶς ἐπιστάμενος ἵππευεν, minus peritus equitandi; οὐκ ἦλθον βαλεῖν εἰρήνην, non veni missum pacem.

PARTICIPLES.

I. Participles govern the case of their own verbs; as, τοὺς νεώτεροὺς τοιαῦτα ἡθὴ παιδεύοντες, instructing the younger men in such manners.

II. Participles are often used as nouns; as, οἱ γραφόμενοι Σωκράτην, the accusers of Socrates; ὁ ἐρχόμενος, he who cometh.

There is this difference between the participle and the corresponding noun. The former expresses the person described, *in action*; the latter does not. Ὁ δούλος is a man in the rank

* See under Conjunctions, the particle αὖ.

or condition of a slave : ὁ δούλων is one, at the time referred to, fulfilling the office of a slave.

III. Participles are used for the infinitive, after verbs, of *persevering, desisting, knowing, remembering, esteeming, showing, discovering*, and such as signify *an affection of the mind*; as, οὐ παύσομαι γράφων, I will not cease to write; μνημαι ποιήσας, I remember to have done it; φαίνεται τούτο πεποιηκώς, he appears to have done it; οὐκ οἶδα ἐγὼγε καλλίω παιδα ἰδὼν, I know not that I have seen a more beautiful girl; δείξω πεποιηκώς, I will show myself to have done it; μεμνησώ ανθρωπος ὢν, remember that you are a man; ἤσθοντο δὲ οἱ πολλοὶ πεφευγotos Ἀντωνίη, the people perceived that Antony was fled; ὀφείλωμι σε μετ' ὀλίγον δακρύσαν, I shall see you, after a little time, weeping.

1. The participle commonly agrees in case with the noun to which it refers. But verbs of *knowing* may be followed by a participle in the dative or accusative, referring to the nominative; as, συνοῖδα ἐμαυτῷ, ἁμαρτανων, (ἁμαρτανοντῷ) (ἁμαρτανοντῷ,) περὶ ἁμαρτίας, (ἁμαρτιαν,) I am conscious of a crime.

2. Adjectives denoting *clearness* are followed by participles; as, δηλὸς εἰ συκαφαντῶν, you are plainly a sycophant; ἐστὶ δὲ ἄκ ἀδηλὸς ἐρῶν, he is clearly about to say.

3. A participle, with the verbs εἰμι, ὑπαρχω, γίνομαι, ἔχω, ηἰκω, is often put for its own verb; as, προεβήκειες ἦσαν, for προεβήκεισαν; ἀπεκίλακώς ἐστὶ τὸν ἀνθρώπον, he has killed the man, for ἀπεκίλακε; ἔχεις ταραχάς, for εἰταράχας, you have disturbed.

4. When the participle is joined with λαμβάνω, φθάνω, τυγχάνω, διαίεσθω, in any tense, it is rendered by that tense, and the verb by an adverb; as, ἐλαβε βόσκων, he secretly fed; ἐλαβον ξενευσάντες τὰς ἀγγέλους, entertained angels unawares; ἄκ ἐφθε ἐλθὼν καὶ τὴν φιλοτιμίαν ἀναδείξας, he no sooner came than he showed his ambition; οἱ εἰσυχάνον ὄντες, who were there by chance; εἰσυχάνομεν περιπατάντες, we happened to be walking.

5. In some instances, the participle has a real and pertinent signification, though apparently redundant; as, φανερός ἦν καὶ

δημοτικός και φιλανθρωπὸς ὢν, he being sympathetic and humane, was manifest—being really humane, he, in consequence, so manifested himself; ἀγαπήσας αὐτὸν ἐχω, having loved him, I so have him—having loved him, I still hold him dear.

6. Participles are often used for the sake of emphasis; as, ἰδὼν ἰδόν, seeing I have seen.

Sometimes the participle of a preceding verb is prefixed to the clause which follows; as, ἀλλὰ σὺ προσέλθε, καὶ προσελθὼν ἀνέλκx, καὶ ἀνελόμενος δός, but do you go to it, and having gone to it, take it up, and having taken it up, give it; ἐγὼ δὲ κεν αὐτὸς ἔλωμαι, ἢ τέον ἢ Ἀϊαντός, ἢ γέρας, ἢ ΟὈδυσσέος ἀξίω ἔλων, I myself coming, will take away thy reward, or (that) of Ajax or Ulysses, having taken, will lead it away.

7. Participles have sometimes the adverb μετὰ before them, in whatever case the construction requires, and thus used have the sense of the Latin gerund in dum.

Construction of Circumstances.

I. The cause, source, origin, and part affected, are put in the genitive; as, μακάριος τῆς τύχης, happy from his fortune; or fortunate; φιλεῖ αὐτὸν τῆς ἀρετῆς, he loves him for his virtue; λύκον κρατεῖν ὠτῶν, to take a wolf by the ears.

The cause, source, origin, and part affected, are very frequently put in the accusative by synecdoche, κατὰ, διὰ, &c. being understood.

II. The manner, instrument, means, and end, are put in the dative; as, κρατεῖ μηχαναῖς, he conquers by stratagems; ἀργυριαῖς λογχασὶ μάχεσθαι, καὶ πάντα κρατήσεις, fight with silver weapons, and you will conquer all things; παραμυθητικὸν ὁ φίλος καὶ τῇ ὀφείλει καὶ τῷ λόγῳ, a friend gives consolation by his looks and words. Arist.

The manner, instrument, means, and end, are often put in the accusative by synecdoche; as, πατήρ σοι τὴν ἡλικίαν, μάλλον δὲ τὴν εὐνοίαν, a father to you in respect of years, more so in respect of kindness; Heliod. ; βίαν δράσης μηδέν, you should do nothing with violence.

III. The genitive is often used for the dative, or the dative for the genitive, as the writer is desirous of fixing the attention of his reader upon the *source*, or upon the *instrument* or *end* of the specified action.

Thus when Homer says of Hector, II. viii. 235, he would burn the ships *with* flaming fire, νηας ἐμπῶρῃσει πυρὶ κηλέῃ, he fixes the mind upon fire, as the instrument by which this is done: but when in another place, II. ix. 242, he writes, αὐτας τε ἐμπῶρῃσεν μάλερος πυρὸς, that he would burn them *from* fire, he directs the attention backward to fire, as the *cause* from which their being burnt proceeded. The same observation applies to the following examples. Ἐπει ταρπησαν ἐδωδης, after they enjoyed themselves from food; χαίρει δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δίκαιῳ, Minerva delighted in the man wise and just; ἀντίος ἦλθ' Ἀχιλλεῖ, he went against Achilles; II. xx. 422. ἀντία Πηλεϊωνος ἱὼν, xx. 113, going against the son of Peleus.; οἶνω ξεβαρηότες, laden with wine; λιμοῖο βαρυσ χεῖρας, his hands heavy from pestilence—i. e. *with* pestilence; πρεσβὼν γὰρ ἐ' ἣν ἂν δαίμονος τοῦ μου τοῦδε, this would have been suitable *from* my evil genius, for δαίμονι τῷ ἐμῷ, to my evil genius; Δίᾳ Ἀθηνᾶς—ἀντεφώνει δεινὸν ἔπος, he gave the divine Minerva a terrible answer, for Διᾷ Ἀθηνᾷ.

IV. Nouns which denote that *with regard* to which any thing is done, are commonly put in the genitive; as, εὖ εἶναι φρεσὶν, to be favourable in mind.

V. The price of a thing is put in the genitive; and sometimes in the dative; as, ὠνησαμένην πεντεδραχμῶν, I bought it for five drachmæ; χρυσῷ τὴν νικὴν ὠνήσατο, he bought the victory with gold.

In purchasing or exchanging goods, the thing received is that *from a regard* to which the exchange is made, and must therefore be put in the genitive; as, ἀμείβεσθαι χρυσία χαλκεῶν, he exchanged golden for brazen arms—his receiving brazen arms being the *cause* of giving away the golden. When the dative is used, it expresses the *means* or *instrument* of procuring the exchange; as, χρυσῷ τὴν νικὴν ὠνήσατο, he bought the victory with gold.

VI. The question, *whither?* is commonly answered by εἰς or πρὸς with the accusative; *where?* by ἐν with the dative; as, ἐν Ῥώμῃ, at Rome; εἰς τὴν Ἀντιοχείαν, at Antioch.

VII. The question, *whence?* is answered by ἐκ or ἀπὸ with the genitive; *by or through what place?* by διὰ with the genitive; as ἐκ or ἀπὸ τῆς πόλεως, from the city; διὰ γῆς, by land.

The prepositions are sometimes omitted, especially by the Poets.

VIII. The terminations θι and σι, added to a noun, denote *at a place*; δε, ζε, or σε *to a place*;θεν and θε *from a place*; as, Κορινθοθι οἰκία ναιῶν, inhabiting houses at Corinth; εἰμι φθιηνός, I go to Phthia; κλισιγήθεν ἀνείλετο χαλκέον ἐγχος, he took the brazen spear from the tent.

IX. The *measure of magnitude* is put in the genitive or nominative; as, ἀνδρίας δωδεκά πεχεων, a statute of twelve cubits; Ευφρατης ἐστὶ το εὐρος τετταρων σταδίων, the Euphrates is *four stadia* wide; τε Μαιανδρς το εὐρος δυο πλεθρα, the Mæander is *two plethera* wide.

X. The distance from one place to another is put in the accusative; as, Εφεσος ἀπεχει, τριων ἡμερων ὁδον, Ephesus is distant three day's journey; δεκαπεντε πηχεις ἐπανω ὄρων ὑψωθη το ὕδωρ, the water rose twenty-five cubits above the mountains. Sometimes, though rarely, in the dative; as, Πενταπόλεως Τριπολις διεχει ὁδω εικοσιν εὐζωνῷ ἀνδρὶ, Tripoli is distant from Pentapolis twenty day's journey for an active man.

XI. The time *when* is commonly put in the genitive, sometimes in the dative; time *how long*, in the accusative; as, ἡμερας και νυκτος, *by day*

and night; *ἡμερα μια*, on one day; *οργη φιλονεικων ολιγον ισχυει χρονον*, the anger of those who love prevails but a short time.

The time *when* is sometimes put in the accusative; as, *ην διδασκων τας ἡμερας, τας δε νυκτας ηυλιζετο εις το ορος*, he taught by day, and by night tarried in the mountain; Luke xxi. 37. Here some preposition, as *δια*, is understood. The time *how long* is sometimes put in the genitive or dative; as, *πολλας αυτας εχ' εωρακα χρονε*, I have not seen them for a long time; *ε πολλαις ἡμεραις ὑστερον*, not many days after.

Case of the Synecdoche.

XII. Substantives are very often put in the accusative by *synecdoche*, *κατα*, *δια*, &c. being understood; as, *πατηρ σοι την ηλικιαν, μαλλον δε ευνοιαν*, a father to you in respect of years, more so in respect of kindness; *σπινδαίος τον τροπον*, of ingenuous disposition.

Nouns signifying the *form*, *manner*, *distinction*, *object*, *measure*, *number*, or *part affected*, after substantives and adjectives; and those denoting the *cause*, *instrument*, or *manner*, after adjectives and verbs; are commonly put in the accusative by *synecdoche*.

Case Absolute.

XIII. A substantive and participle are put in the genitive, when their case depends on no other word; as, *Θεε διδοντος, ουδεν ισχυει φθονος*, when God gives, envy avails nothing.

1. The genitive is not, in such cases, really absolute or independent; it expresses the cause or origin of some circumstance mentioned in the preceding or subsequent clause; as, *Θεαγνης εστι και σωζεται, Θεων θελοντων*, Theagnes exists and is preserved from the Gods willing it—Theagnes is preserved, the Gods willing it being the cause of his preservation.

2. The participles of *ειμι* and *γινομαι*, and some others, are often omitted; as, *εξεστι φωνειν, ως εμε μονης*, (sc. *ασης*) I may speak when alone. The genitive, especially of pronouns, is

sometimes omitted ; as, κληρῆμενων, (sc. αὐτῶν,) they choosing by lot.

3. The infinitive, or part of a sentence, seems sometimes to supply the place of the noun ; as, πυρ πνειν τας ταυρας μυθολογηθεντος, that bulls breathe fire, being circulated as a story.

4. The accusative and sometimes the nominative, are used absolutely by the Attics ; as, και ταυτα τα γενομενα ευπρεπως, εσθιησαν οι Ἱερεις και Λευιται, and these things being properly performed, the Priests and Levites stood ; ανοιξαντες τς σωματος πορες, παλιν γινεσθαι το πυρ, when they have opened the pores of the body, there is again fire.

The dative is used, though rarely ; as, αμρω ἐζομενω, both sitting. These instances arise from the omission of some words : thus, ανοιξαντες τς σωματος πορες ; i. e. ως ανοιξαντες ωσι, when they have opened, &c. αμρω ἐζομενω, (supp. μελα.)

5. Certain participles are often used instead of the case absolute ; as, δεον, it being necessary ; διαφερον, there being a difference, &c.

Case of the Comparative.

XIV. The comparative degree governs the genitive, when the conjunction η, *than*, is omitted ; as, μελιτος γλυκιων, sweeter than honey ; πατρος αμεινων, better than his father ; κρεσσων ουκτηρμων φθονος, hatred is better than pity.

1. The noun in the genitive, denotes that in respect to which the augmentation or diminution takes place ; as, λευκοτεροι χιονος, whiter than snow—i. e. from comparing them with snow, they appear white ;—χειλη ροδων απλοτερα, lips more soft from the rose—or soft from comparing them with the rose.

2. The *excess* of one thing over another is put in the dative ; as, μειζων ἐνι δακτυλῳ, greater by a finger.

3. The infinitive, or part of a sentence, is sometimes governed by the comparative ; as, πολλακις δοκει το φυλαξαι τ' αγαθα τς κτησασθαι χαλεπωτερον ειναι, to preserve good seems often more difficult than to gain it.

4. *Multiplicative numbers*, like comparatives, govern the genitive ; as, διπλασιον δεῖ ακχειν τς λε, ειν, one should hear twice as much as he speaks.

ADVERBS.

I. Adverbs are often used as substantives or adjectives ; as, *απο τοτε*, from that time ; *απ' αρη*, from this time ; *εως αρη*, till now ; *το περαν της θαλασσης*, the farther part of the sea ; *ο εξω ανθρωπος*, the outward man.

II. Derivative adverbs govern the case of their primitives ; as, *αξιος τε λογος*, agreeable to reason ; *το σωμα ομοιος τοις εαρινοις ανθεσι μαραινεται*, the body, like vernal flowers, decays ; *αρεσχω μοι*, pleasing to me ; because *αρεσχω* governs the dative ; *σταθεισα τω τεκνω πλησιον*, standing near the child ; because *πλησιος* governs the dative ; *περιξ το τειχος*, around the wall ; because *περι* governs the accusative ; *παρεκ νηα*, without the ship ; because *παρα* governs the accusative ; *εγγυς τω τειχει*, near the wall.

Εγγυς, *πλησιον*, *περιξ* and *παρεκ* govern the genitive likewise.

III. Adverbs of place, time, cause, order, quantity, concealment, separation, number, exception, exclamation, and some others, with adverbial nouns, have a genitive after them, governed by a preposition understood.

Ανευ, *ατερ*, *διχα*, *χωρις*, without ; *αντικρυ*, *αντικρυς*, *απαντικρυ*, against, opposite ; *αχρι*,* *μεχρι*,* to, even to ; *ενεκα*, *ενεκεν*, on account of ; *εγγυς*, *πλησιον*, *αγχι*, *ασσον*, near ; *εκτος*, *εξω*, *εκτοςθεν*, without ; *εντος*, *εσω*, *εισω*, *εντοςθεν*, within ; *πλην*, *παρεκτος*, except, but ; *μεταξυ*, among ; *οπισω*, *οπισθεν*, behind ; *προσθεν*, before ; *περαν*, *εωκεινα*, beyond, &c.

Αχρι της σημερον ημερας, to this day ; *μεχρι Σουσων*, as far as Susa ; *ενεκα τε βελτιστα*, for the best ; *εχομενως τελων*, after those things ; *λαβρα πατρος*, without his father's knowledge ; *ανευ καματος*, without labour ; *τοιςτων αδην*, abundance of such ; *απαξ της ημερας*, once a day ; *χωρις των ειρημενων*, beside what

* *Αχης*, *μεχης*, before a vowel.

has been said ; *ωτα αδικηματος*, Oh, the injustice ! *ωμοι των κτηματων*, alas ! my possessions ! *της τυχης*, for *ω της τυχης*, what an incident ! *τινος χαριν*, for whose sake ; *δικην ποταμων*, like rivers ; *συνωπιων τα θεα*, before God.

The adverbs enumerated above, and many others, have very much the nature of prepositions.

Adverbs of the final cause are sometimes omitted ; as, *εγραφα τα μη τινας ζηλησαι ποτε*, (supp. *ενεκα*,) I have written for this reason, lest any should happen to enquire. Thucyd.

IV. Adverbs of accompanying are followed by the dative, a preposition being understood ; as, *αμα τη ημερα*, at day break ; *ομν τοις αλλοις*, together with the rest. In these instances *συν* is understood.

V. Adverbs of swearing are followed by the accusative, a preposition being understood ; as *νη Δια*, by Jupiter ; *νη Πλουωνα*, by Pluto ; *μα τοδε σκηπτρον*, by this sceptre. Here *προς* is understood.

VI. Adverbs of showing govern the nominative ; as, *ιδε ο υιος σου*, behold thy son ! *ιδε ο ανθρωπος*, behold the man !

VII. Two or more negatives strengthen the negation, if they belong to the same verb : as, *οχι ε μη φαγω εξ αυτου*, I will by no means eat of it any more ; Luke xxii. 16. ; *ου εκ ην εδεπω εδεις κειμενος*, in which no one had ever been placed.

Luke xxiii. 53.

1. The several adverbs deny of different things. Thus, in the second instance, *εκ* denies of the fact ; *εδεπω*, of time ; *εδεις*, of person.

2. When the negatives belong to different verbs, each qualifies its own verb ; and they generally affirm ; as, *ε δυναμαι μη μεμνησθαι αυτου*, I cannot avoid remembering him. Xenoph.

3. *Ου* and *μη* are often placed, not before the verb which they qualify, but before some other one in the sentence ; as, *εκ εφη απελθειν*, he said he would not depart.

Various Cases after Adverbs of Place.

GENITIVE OF DATIVE.

Αμμιγα, αμμιγδην, εγγυς, εγγυθεν, παρεγγυς, συνεγγυς, εξης, εφεξης, σχεδον, σχεδοθεν, αυλοσχεδον.

Often a Genitive.

αγχι, αγχοθι, εκποδων, πλεσιον, επιωροσθεν.

Often a Dative.

αναπαλιν, εμπαλιν.

GENITIVE OF ACCUSATIVE.

εισω, μεσφα, παρκα or παρξ, περιξ.

DATIVE OF ACCUSATIVE.

δευρο.

GENITIVE, DATIVE, OF ACCUSATIVE.

αχρι, αχρις, μεχρι, μεχρις.

Various Cases after Adverbs of Exclamation.

αι,	N.	G.	D.	A.	V.	
αιθoi	N.	—	—	—	—	
απαγε,	—	G.	—	A.	—	
βαβαι,	}	—	G.	—	—	
or						
παπαι,	}	—	G.	—	—	
ευγε,						
ευοι,	N.	G.	—	—	V.	
ις,	—	—	—	—	V.	
ις,	—	G.	—	—	—	
ιω,	N.	G.	—	—	V.	also { D. and G. G. and N.
οι,	N.	—	D.	A.	—	also D. and { N. G. V.
οτολοι,	}	—	G.	—	—	
οτοτολοι,						
ουαι,	—	—	D.	—	—	
φευ,	N.	G.	—	A.	—	also { N. and { G. D. A. G.
ω,	N.	G.	D.	A.	V.	

Moods.

1. Adverbs of likeness, manner and interrogation, have commonly an indicative; of doubting, an indicative or optative; of exhorting or encouraging, an imperative, and sometimes a subjunctive or indicative. Other adverbs have various moods.

2. Αἰ, αἶθε, εἰ, εἴθε, ὥς, joined to the imperfect ὤφειλον or ὀφείλον, or the second aorist ὤφελον or ὀφελον, are placed before an infinitive, in the sense of the optative; as, εἰδ' ὀφελον ἀγαμος τε μένειν, ἀγονος τε γενέσθαι, I wish I had remained unmarried or been childless.

3. Ὀφελον or ὀφελον, without the preceding particle, is placed before other moods; as, ὀφελον ψυχρος εἴης, I would thou wert cold.

4. Εἰς precedes an optative in the present and future tenses; an indicative, in the perfect, and sometimes an infinitive; as, εἰς γράφωμι, I wish I wrote; εἰς γεγραφα, I wish I had written; εἰς σε μὴ θνητοῖσι γενέσθαι πῆμα ποθεῖνον, I wish thou wert not a desirable evil to mankind.

CONJUNCTIONS.

Conjunctions couple together the same cases, moods and tenses; as, ἤρξατο ὁ Ἰησὺς κηρύσσειν καὶ λέγειν, Jesus began to preach and to say.

Moods.

The following conjunctions govern an

Indicative and
Optative.

εἰ, if.

ὅτε, that.

ὅπου, when.

ὅπου, when.

} when

Indicative and
Subjunctive.

ὅτε

ἐνέκα,

} when

ὡς, after.

Indicative and
Infinitive.*

ὡς, after,

ὡς, since.

ὡς, that.

Indicative, Optative, and
Subjunctive.

αν,

εαν,

καὶ, although.

ὅταν, when.

} if.

ὡς,

ὡς,

ὡς,

} that.

Indicat. Opt.
Sub. and Infin.

ὡς, that.

ὡς, until.

*Whenever a conjunction or adverb goes before an infinitive, there is an ellipsis of some verb, such as, συνέχευε, &c.

Corresponding Particles.

Ἐπειδὴν, when	τήνικαυτα, then.
Καθὰπερ, as ;	οὕτω, so.
Μεν, indeed ;	δὲ, but.
Μεν, both ;	δὲ, and.
Ὅμοιως, like ;	ὡσπερ, as.
Ὅπου, where ;	ἐκεῖ, there.
Ὅπου, where ;	ἐνταῦθα, there.
Οὕτως, so ;	ὥς, as.
Παραπλησίον, so ;	ὡσπερ, as,
Πριν, before ;	ἤ, that.
Πριν, before ;	πριν, that.
Τότε, then ;	τότε, when.
Τότε, then :	τόταν, when.
Τότε, then ;	επειδὴν, when.
Τότε, then ;	τήνικα, when.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	ὡσαυτως, thus.
Ὡσει, as ;	οὕτω, so.
Ὡσπερ, as ;	οὕτω, so.
Ὡσπερ, as ;	καί, so.
Ὡσπερ, as ;	ὡσαυτως, thus.*

PREPOSITIONS.

I. Απο, αντι, εκ (ἐξ) and προ, govern the genitive only.

Εν and συν, the dative.

Ες (εἰς) the accusative.

Δια, the genitive and accusative.

Ἀμφί*, ἀνα, ἐπὶ, κατὰ, μετὰ, περὶ, παρὰ, πρὸς, (Att. ὡς,) ὑπὲρ, ὑπο, govern the genitive, dative, or accusative.

II. Prepositions in composition often govern the same case, as when they stand by themselves ; as, ἐξῆλθε τῆς οἰκίας, he went out from the house.

* One of the corresponding particles is frequently omitted ; as, οὗτος ὁ σοφὸς ἀνὴρ ταχέως γινώσκων ὡς ἡ χάρις. Socrates.

The principal *relations* of things to each other are expressed in Greek by three cases ; *origin* and *possession*, by the genitive ; *acquisition* and *communication*, by the dative ; and *action*, by the accusative. But these cases being altogether insufficient to express all the varieties of these relations, prepositions are used to denote many relations of *place*, *time*, *cause* and *effect* ; *motion* and *rest* ; *connexion* and *opposition*. Every preposition has one primary meaning, to which all the other significations, arising from figurative or analogical relations, may be referred. The meaning of the prepositions is generally adapted to the use of the case. The primary signification of ὑπο, is *under*. The genitive, when joined with it, expresses *influence* or *origin* ; as ὑπο καυματος, *under the influence of* heat : the dative expresses the *instrument* or *manner* ; as, χερσιν ὑφ' ἡμικτερησιν ἀλασσα, taken under, *by our hands* : the accusative, *motion* ; as ὑπο Ἰλιον ἦλθε, he came under the walls of Troy.

The primary sense of the several prepositions will be first given ; and under each, the more distant and figurative significations will be ranged in perpendicular columns.

I. Four Prepositions govern the genitive, ἀντι, ἀπο, ἐκ, προ.

ΑΝΤΙ

Denotes originally, *facing, fronting, set over against, answering to*. Hence its common signification is *against, instead of*.

For. Οφθαλμον ἀντι οφθαλμου, an eye for an eye.

Before. Ἀντι χρηματιων ἐλεσθαι την δοξαν χρη, we ought to choose glory before (instead of) wealth.

Against. Ἀντι ἀνδρος ἰλω, go against the man.

By a slight change of signification, ἀντι sometimes denotes *in addition to, or upon*.

Upon. Ἀντας ἀντι ἀνιῶν, sorrows (corresponding to, in addition to) upon sorrows.

ΑΠΟ

Denotes *from*, and expresses *separation* or *distance from, beginning, cause* or *motive*. Its signification is often expressed by the word *of*, which is derived from ἀφ' or ἀπο.

From. Ὁρμῆστο ἀπο Σαρδεων, he marched from Sardis.

About. Ἀπο τρίτης ὥρας, about (i. e. from) the third hour.

After. Ἀπο δειπνου, from (the time of) supper, i. e. after supper.

- Against. Ἀπὸ γνώμης, aside from (i. e. against) his opinion.
 For. Ἀπιστεύοντων αὐτῶν ἀπὸ τῆς χάρας, as they disbelieved from (for) joy.
 Of. Ἀπὸ τῶν ὧν ἀλίσκω, I spend from (of) thine.
 Of. Ὅτι ἀπὸ τῆς βουλῆς, persons of the council, counsellors.
 Of. Ὅτι ἀπὸ τῆς φιλοσοφίας, persons of (belonging to) philosophy, i. e. philosophers.
 With. Ἡ ἀπὸ τοῦ ξιφοῦς μάχη, the battle (commencing) from swords i. e. a battle with sword in hand.
 Without. Ἡ ἀπ' ἀνδρὸς ἑσῆα, she without (separated from) a husband.

EK, or ΕΞ

Denotes *out of*. It is used to express a *change from one state, place, or time, to another*; and likewise the *cause or materials* of any thing.

- Out of. Ἐξ Ἀγυπτῶ ἐκάλεσα τὸν υἱὸν μᾶ, out of Egypt I have called my son.
 From. Ἐξ εἰρήνης πολεμεῖν, out of (from) peace to make war.
 Of. Ποτηρίον ἐκ χρυσοῦ, a cup (made out) of gold.
 From. Γυνὴ ἐξ ἀνδρὸς, the woman out of (from) the man.
 By. Ὁ δίκαιος ἐκ πίστεως ζήσεται, the just shall live by faith, (as the cause or source.)
 After. Ὑπνος ἐκ δείπνου, sleep after (the time of) supper.
 With. Ἐκ πάσης ἐπιμέλειας, (out of) with all care.

ΠΙΠΟ

Denotes *priority* either in *place, time, or estimation*.

- Before. { Place. Πρὸ θύρων, before the door.
 { Time. Πρὸ τοῦ πολέμου before the war.
 { Preference. Πόλεμον πρὸ εἰρήνης, war in preference to (before) peace.

We generally defend what we *stand before*; hence,

- For. { In defence of. Μαχεσθαι πρὸ τῶν παιδῶν καὶ πρὸ γυναικῶν, to fight (before, in defence of) for wives and children.
 { Instead of. Πρὸ παιδὸς θανεῖν, to die for his child.

II. Two prepositions govern the dative only, ἐν and σὺν.

EN

Denotes *in*, contained *within*, either in *time* or *place*.

- In. Εν λιμὲνι πλεῖν, to sail in harbour.
 Within. Εν ἑπτα ἡμέραις ἀποθνήσκουσιν, they die within seven days.
 After. Εν πολλῷ χρόνῳ, (within) after a long time.
 Against. Εν εἰμὶ θράσους, bold (in case of) against me.
 Among. Οὗτος ἐν μέλισσῃς, the ass among (within) the bees.
 At. Εν Μαντινείᾳ ἡττημένος, conquered (in) at Mantinea.
 Before. Εν μαρτυσί τῶν Ἑλλήνων πλέον ἢ τρισμυριοῖς, before (in the midst of) more than three thousand witnesses of the Greeks.
 Sometimes it denotes *within one's power*, or *sphere of operation*; as, ἡγήτο ἐν πνεύματι, was led in the operation of the Spirit; by the Spirit.
 By. Εν τοῖς τοῖς νομοθεταῖς μὴ δῆσδε νομον μηδενα, make no law by (the operation of) these lawgivers.
 For. Εν τοῖς δύο ὀβολοῖν ἐδεωρῶν αὐν, εἰ μὴ τὰτ' ἐγγραφῇ, they might have seen for the price of two oboli, had not this been decreed.
 Into. Ἐλθεῖν ἐν Ἑλλάδι, to come into (within) Greece.
 Upon. Καὶ ἐν ἐλθοῖσιν ἐθήκας, and he put (the roasted pieces) (within) upon the tables
 With. Εν πελταῖς καὶ ἀκοντισί, (in the way of) with shields and darts.

ΣΥΝ

Denotes *with*, *junction with*.

- With. Ἐξηλθε Ἰησὺς σὺν τοῖς μαθηταῖς, Jesus went out with his disciples.
 At. Σὺν τῷ δεῖπνῃν, at supper.
 Beside. Σὺν πασὶ τὰτοις, (together with) besides all these things.
 With. Σὺν Θεῷ πειρασθῶ, with God (with the aid of God) I will attempt it.
 During. Σὺν τῷ πίνειν, at the same time with, during the drinking.
 To. Πορεύσομαι σὺν ἀγωνί, I will go into junction with (to) the contest.

III. One preposition governs the accusative.

ΕΙΣ

Denotes *at*; and *motion*, *tendency* or *direction at*, or *to-wards*, and then it is rendered by *into*.

- At. Ἔστηκε εἰς τὴν θύραν, he stood at the door.
 Into. Ἐκ πυρὸς εἰς φλογα, out of the frying-pan into the fire.
 About. Εἰς ἑσπέραν, at, about evening.
 Against. Εἰς ἱερόν πλεμμελεῖν, to offend against (the offence being directed at) the temple.
 Among. Εἰς τὰς ἡρώας κατελσγη, he was reckoned (at the place of) among the heroes.
 Because of. { Εὔαινεῖται εἰς τὸ κάλλος, he is praised because of his beauty—the praise being directed to his beauty.
 For. Εἰς ἐλαχίστον ἐστίν, it is reckoned (at) for a very small thing.
 In. Εἰς ἐκκλησίαν καθεζομαι, I sit (at the place of) in the assembly.
 Of. Εἰς Χριστὸν λεγω, I speak of Christ.
 To. Ὑς λασάμενη εἰς κυλίσμα βορβορῶν, the sow that was washed to her wallowing in the mire.
 Toward. Εἰς ἐμε εὖνοια, good will toward me.
 Until. Εἰς ἥλιον καταδυλα δαυνυλαι, they feast (till they arrive at) until sun-set.

IV. One preposition governs the genitive or accusative.

ΔΙΑ, Through,

Denotes the *medium*, *instrument*, or *agent*; the *materials* of which any thing is made; the *distance* measured by any thing in motion, and governs the genitive.

- Among. { Ἐπρεπε καὶ δια πάντων, he excelled (throughout) among them all.
 { Εὐτ' ἀν πρῶτα φυγῆς ὁδοῦ δια πέτρας, as soon as thou hast passed secure (through the place of) among the tremendous rocks.
 Into. Δια μαχῆς ἵεναι, to go (through) into the battle.
 Of. Βρωμαῖα δια γαλακτός καὶ μελιτός γινομένα, food made of milk and honey.
 Through. Δια πνεύματος, through the Spirit.
 To. Κατεδυσε δια τριποδῶν, he descended (among) to the tripods.
 Until. Δια τελῆς, until the end.
 With. Οὐ θέλω δια μελανός καὶ καλάμῃ σοι γραφαί, I will not write with pen and ink unto thee.
 At. Κομαι δια πολλῆς, (supp. χωρῆς) villages at a great distance.
 After. Δια δυεῖν ἡμερῶν, after two days—two days being the

Δια has that, on which it terminates, i. e. the *end* or *final cause*, in the accusative.

For. Το σαββατον δια τον ανθρωπον εγενετο, the sabbath was made for man.

Sometimes, though rarely, the *means*.

Through. Ενίκησαν αυτον δια το αιμα τς αρνις, they conquered him through the blood of the Lamb.

V. Ten prepositions govern three cases.

ΑΜΦΙ

Denotes *round about*, *in all directions*, *near about*, or *beside*, *about*, *concerning*.

About. { Αμφι πολιος οικεσσι, they dwell about the city.
Αμφι δ' αρ ωμοισιν βαλετο ξιφος, and he hung the sword about his soulders.
Αγρομενοι Ιορδανς αμφι ρεεθρα, collected about the streams of Jordan.

After. Αμφι δ' αρ αυτω αλλοι επωντο, others followed (near about) after him.

Among. Αμφι σφισι πενθος ορωρε, sorrow arose (round about) among them.

Beside. Ηριψε δ' αμφ' αυτω, he fell beside him.

Near. Αμφι δε καυλον φασγανον εξηαισθη, the sword was broken near the hilt.

Upon. Καβαλεν ανδρα κατω χθονος, αμφι δ' αρ αυτω εξετο, he threw the man upon the ground, and sat down upon him.

Concerning. Μαχεσθον πιδακος αμφ' ολιγης, they fight about a small fountain.

Of. Αμφι αστρων γραφη, a description of the stars; literally, a writing about the stars.

ΑΝΑ

Denotes to *move up or back*, and refers to the line of direction traced backwards. Hence it denotes *back along*, *against*, *up*, *upon*, *up and down*, or *among*.

Against. Ανα ποταμον διεκομισαν, they bore them back along the river, i. e. against the stream.

About. Αγεν δ' Ορυθαωνα διεν, ανα κροταφοιο τυχησας, he took the noble Orythaon about the temple.

According to. { Ανα τον αυτον λογον, according to the same word,
q. d. tracing the same course of speech back again.

- Over.** Ανα τα ορη, up or over the mountains.
- Through.** Εσκεδασθεν ανα στρατον, were scattered up and down, or through the army.
- Among.** Ανα τα ορεα πλανᾶσθαι, to wander up and down (among) the mountains.
- A-piece.** Χωρεσαι ανα μετρητας δυο η τρεις, containing two or three firkins a-piece, (i. e. *up* to two or three firkins, no farther.)
- By the Poets.
- Upon.** Ευδε πατηρ ανα Γαργαρω, ακρω the father slept up upon the top of mount Gaugarus.
- In.** Ανα χειρσιν ελουσα, taking it up in her hands.
- With.** Χρυσειω ανα σκηπτρω, with a golden sceptre.

EIII.

Signifies *upon*, in different modes. With the genitive it denotes *action* or *situation upon*.

- Upon.** Η σφαιρα κυλινδεται επι της τραπεζης, the ball rolls upon the table.
- Through.** Επι Θρακης εχωρει, he marched through (upon) Thrace.
- Of.** Επι παιδος λεγων, speaking upon (of) the child.
- At.** Επι σκοπη τοξευειν, to shoot the at mark.
- Within.** Επι νυσσης εσαν εκαστοι, they each stood (close upon) within the goal.
- Beside.** Εφανερωσεν εαυτον επι της θαλασσης της Τιβεριαδος, showed himself just upon (i. e. at, beside) the sea of Tiberias.
- After.** Της υπασπιστας διαβαινειν εκελευσε, και επι τετων τας ταξεις των Μακεδωνων, he ordered the shield-men to descend, and after (close upon) them the Macedonian ranks.
- During.** Επι Κρονου, during the life of Saturn.
- With the dative, επι generally denotes *junction of one thing upon another*.
- Among.** { Επι τοις φιλοις, joined with, or among, his friends.
Προφητευειν επι λαοις και εθνησι, to prophesy among people and nations.
- Following upon* in the way of *dependence*, *addition to*, or *in pursuit of*.
- With.** Επι τουτοις, in addition to (with) these things.
- From.** Επι τη πιστει, in consequence of (from) faith.
- For.** Επι τη καρδια, in pursuit of, for the sake of gain.

Above. Νεκροὶ τριακοσίοι ἐπὶ χίλοις, three hundred upon (above) a thousand dead.

With the accusative, it denotes an *action directed upon*.

Upon. Λίθος πίπτει ἐπὶ τὴν γῆν, a stone falls upon, or towards the ground.

At. Καθημένον ἐπὶ τοῦ τέλωνιον, sitting upon 'the business of (at) the receipt of custom.

To. Κυὼν ἐπέστρεψας ἐπὶ τὸ ἴδιον ἐξέραμα, the dog returned to his vomit.

Towards. Ἐπ' ἀνατολὴν, towards the east.

Against. Βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα, a kingdom divided against itself.

KATA

Denotes *along, against, according to, down*, and refers to *the line of direction along which a thing tends, or is situated*.

Along. Κατὰ τὴν ὁδόν, or κατὰ τῆς ὁδοῦ, along the road.

Through. Κατ' ὅλης τῆς Ἰσδαίας, through all Jewry.

In. Κατ' ὄναρ, in a dream.

To. Ἦκοντο κατὰ στρατόν, they came to the army.

Toward. Κατὰ βορρᾶν ἐσθκως, standing toward the north.

Against. Κατὰ Χριστοῦ, against Christ.

Over. Εἰσι κατ' ὄρεος, goes against (over) the mountain.

Under. Ἐδυ κατὰ γαίης, he went against (under) the earth.

Upon. Κατὰ γῆς πίπτειν, to fall against (upon) the ground.

At. Κατὰ σκοπῶν τοξοῦσιν, to shoot against (or at) a mark.

About. Κατ' ὀφθαλμῶν κεχυτ' ἀχλὺς, a mist was spread about his eyes.

Of. Ὅτι μαρτυρήσαμεν κατὰ τοῦ Θεοῦ, because we have testified in regard (of) God.

Down. Ὁρμήσας κατὰ τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.

Among. Κατὰ συφεοῖσιν ἐργον, she confined them along the line of (i. e. among) the sties.

From. Κατὰ δὲ σφίσι κελαινον αἷμ' ἀπέλειβετ' ἡραξ, the black blood flowed along (from) them to the ground.

According to. Κατὰ Ματθαῖον, according to Matthew.

By. Κατὰ φυλά και κατὰ φηήρας, according to (i. e. by) tribes and wards.

So far as. Κατὰ δυνάμιν, according to his strength, so far as he could.

- After. Κατ' εικονα τῆ κτίσαντος, according to, or after, the image of him who created.
- Before. Κατ' ὀφθαλμοὺς σοὶ λαλεῖ, he speaks to thee before thy face.
- Near. Κορινθιοὶ κατὰ τὰς Ἀθηναίους ναῦς ἔχον, the Corinthians had their ships near the Athenians.

META

Denotes *connexion* or *concomitancy*, and is rendered by *with, among, between, after*.

- With. Ἐυρον τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ, they found the young child with his mother.
- Among. Μετὰ τῶν νεκρῶν, in the same place with (or among) the dead.
- With. Ὁ Θεὸς ἐποίησε μετ' αὐτῶν, God wrought with them.
- By. Χαίται ἐβλῶντο μετὰ πνοῆς, their names were blown with (by) the wind.
- With. Μετὰ τοῦ ἀρνίου πολεμήσουσι, they shall fight with the Lamb.
- On. Ὁ ποιήσας τὸ ἐλεος μετ' αὐτοῦ, he that shewed mercy on him, i. e. with him as the object of it.
- In. Μετὰ χερσίν ἔχων, having between (in) his hands.
- Among. Μετὰ πρῶτοις πονεῖτο, he was busy among the foremost.
- To. Μετὰ ὁμῶντιν εἰπεν, he spoke among (to) the female attendants.
- Within. Μετὰ σφίσι πῆμα τιθέντες, placing their destruction among (within) them.
- After. Μετὰ τὴν θλίψιν τῶν ἡμερῶν τούτων, after the tribulation of these days.
- By. Νυκτὶ καὶ μεθ' ἡμέραν, by night and by day.
- Into. Βεβλὼν μετὰ χειρὸς εἰληφώς, having taken the book between (into) his hands.
- Among. Ἰδοὺ νῦν μετὰ λαόν, go now among the people.

ΠΑΡΑ

Signifies *at, beside, or near*. With the genitive, *from at, or from beside, from*.*

- From. Παρὰ Κυρίου ἡ βοήθεια μου, (from beside) from the Lord is my help.
- With. Ἰησοῦς καὶ οἱ παρ' αὐτοῦ, Jesus, and those who were from beside (with) him.

* The Genitive in Greek has frequently the force of *tendency from*.

- Of. *Ἐπυνθάνετο παρ' αὐτῶν*, he inquired from (of) them.
- Above. *Ἐχει τιν' ὄγκον Ἀργὸς Ἑλλήνων παρὰ*, Argos has something to boast from among (above) the Grecians.
- After. *Παρ' ἡδονῆς λυπή*, from (after) pleasure, pain.
- Near. *Παρά κροταφῶν τε παρειαί*, the cheeks from beside (near) the temples.
 With the dative *close beside*, i. e. *at* or *with*.
- With. *Μισθόν οὐκ ἔχετε παρὰ τῷ πατρί*, ye have not a reward (laid up) beside, or with, your father.
- Among. *Διελογίζοντο παρ' ἑαυτοῖς*, they reasoned (aside) among themselves.
- With. *Παρά τῷ Κυρίῳ ἐλεος* (beside) with the Lord is mercy.
- To. *Ἴεναι παρὰ τῷ Τισσαφερνεῖ*, to go to Tissaphernes.
 With the Accusative *beside*, for the sake of *comparison*, or *contrast*, or as a *reason*.
- In comparison. { *Ὀραῖος παρὰ τὰς υἱὰς τῶν ἀνθρώπων*, thou art fair, when set beside or compared with the sons of men ; i. e. fairer than the sons of men.
- Beneath. *Ἡλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους*, thou hast lowered him a little, when set beside or compared with the angels ; i. e. hast lowered him beneath the angels.
- For. *Παρά τὰτο εἴν ἐκ τοῦ σώματος*, (for this reason) it is not out of the body.
- For. *Θεὸς εἰδοῦν παρὰ τοῦ μεγέθους τῶν πεπραγμένων*, I seemed a god by reason of (for) the greatness of my actions.
- From. *Ἐγούμαι παρὰ τὰτο σώτηριαν εἶναι*, I think that safety is from this.
- Save. *Τεσσαράκοντα παρὰ μίαν*, forty save one.
- Beyond. *Παρά τὸν ποταμὸν ἐφυγον*, they fled to the farther side of (i. e. over, beyond) the river.
- Against. *Παρά τὸν νόμον*, beyond, against the law.

ΠΕΡΙ

Signifies *about*, *round about*, *concerning*.

- About. { *Περὶ βωμοῖς*, round or about the altar.
Ζῶνην περὶ τὴν ὀσφυν, a girdle about his loins.
Περὶ μεσημέριαν, about noon.
- Concerning. *Ἐγογγυζον οἱ Ἰσραῖλοι περὶ αὐτοῦ*, the Jews murmured concerning him.
- For. *Περὶ πάσῃ πόλει δεδιέναι*, to be in fear concerning (for) the whole city.

- Against. { Δεδίως μη τι και περι αυτε νεωτερισεις, fearing lest he should make a new attempt against him.
 Towards. { Περι της Θεος ασεδημαλια, impieties against the gods.
 In re- { Περι της γονεις τοιαυτος γινε, be such in respect to (to-
 spect to. { ward) thy parents.
 It sometimes denotes *superiority* : what is round another is of course greater.
 Over. Εξεσταν εχει περι τε ιδιη βεληματος, has power over his own will.
 Above. { Περι παντων εμμεναι αλλων, to be above all others.
 { Περι νοον βροτων, above the comprehension of mortals.

ΠΡΟΣ

Signifies *before, towards, facing for the purpose of acting, or being acted upon.*

- Before. 'Ο δε Πιτρος εισηκει προς τη θυρα, but Peter stood before the door.
 With. 'Ο λογος ην προς τον Θεον, the Word was with (before the presence of) God.
 About. { Προς τω τελει τε βιη, about the end of life.
 { Προς εσπραν εσθι, it is about evening.
 Between. Τεκηριον της προς ημας φιλιας, a proof of the friendship that is between us.
 By. Προς τε Διοσ ικετευω υμας, I beseech you (in presence of) by Jupiter.
 Near. Προς μεν αλος Καρες, the Carians near the sea.
 Of. Χρησις προς ανδρος μηδεν υπονοει κακον, suspect no evil of a good man.
 Through. Φυσων προς ρινας αιμα, blowing out the blood through the nostrils.

It often denotes *tendency towards or against.*

- For. Τουτο γαρ προς υμετερας σωτηριας υπαρχει, for this is tending to (for) your health.
 Towards. Απηλθον προς εαυτας, they went away towards their own homes.
 Against. { Προς ανδρος εχθρου εωιφερων τον ψηφον, giving his vote against an enemy.
 { Νηας προς σπιλαδεσσιν εαξαν, dashed the ships against the rocks.
 { Προς κεντρα λαχτιζειν, to kick against the pricks.

- In addition. { Προς τοις ειρημενοις, in addition to the things that have been said.
 With the Accusative only, *according to* ; i. e. so far in the presence, or under the inspection of ; as,
 μηδε ποιησας ὡρος το θελημα, neither did according to his will.
On account of, pointed towards as a cause.
- On account of. { Προς την σκληροκαρδιαν ὑμων εγραψεν, on account of your hardness of heart, he wrote.
- For the sake of. { Προς την ελεημοσυνην καθημενος, sitting for the sake of alms.
- During. { Ἡμιστολη εκεινη, ει και προς ὦραν, ελυπησεν ὑμας, that epistle made you sad, though but for a season.
 Αποσφρατισθεντις ὡρος καιρον ὡρας, separated during an hour.

THIEP

Signifies *over, in defence of*. *Over*, in respect of place or position.

Above. Στη δ' ὕπερ κεφαλῆς, he stood over (above) his head.

Over. Ὑπερ αργυρῷ οὐχῆναι, they make their progress over the silver ocean.

Upon. Γερας ὑπερ κεφαλῆς, old age upon the head.

With the Genitive, it denotes *beyond* ; what is over another, is beyond it.

Beyond. Εξ Αιθιοπίας της ὑπερ Αιγυπτου, out of Ethiopia, which is beyond Egypt.

In defence of ; what we would defend, we stand over ; *on the part*, or *behalf*, or *for the sake of*.

For. { Εἰ ὁ Θεος ὑπερ ἡμων, τις καθ' ἡμον, if God be for us, (on our part) who can be against us ?

{ Εὔηρωπείαι σοι ὑπερ σεαυτε λεγειν, it is permitted to thee to speak in defence of thyself.

By. Λισσομ' ὑπερ μακαρων I pray by (for the sake of) the gods.

In the room of ; as,

Instead. Χριστος ὑπερ ἡμων απεθανε. Christ died in our stead.

Of, or *concerning*, as it were to go over in thought.

Concerning. Ἡ ελπις ἡμων βεβαια ὑπερ ὑμων, our hope is steadfast concerning you.

With the Accusative only, *above*, in any way ; as,

Above. Τά ὑπὲρ ἡμᾶς εἶδεν πρὸς ἡμᾶς, what is above is nothing to us.

More than. Ὁ φίλων πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, he who loves father or mother above (more than) me.

ΥΠΟ, *by, under.*

1. With the Genitive, Dative, and Accusative indiscriminately.

Under ; whether in place, time, power, or any other mode of being under ; as,

Ὑπο χθονος, under the earth.

After. Ὑπ' αὐτῷ Ζηνων κατεκλινετο, Zeno sat under (after) him.

At. Ὑπο νυκτι, under (at) night.

About. Ὑπο τον ὀρθρον, under (or about) day-break.

Under. Λεγω ὡς ὑπο Θεῷ, I speak as under (the direction of) God.

Behind. Καὶ μιν κατακρυπτει ὑπο την θυραν, and he conceals him behind the door.

To. { Ὑπο Τροιη ἤγομεν, we led (under) to Troy.
Αἰσχιστος ἀνὴρ ὑπο Ἰλιον ἦλθε, he was the most abject wretch that came to Troy.

With. Καταβαίνουντι ὑπο λαμπάδων, coming down (under the guidance of) with torches.

2. With the genitive, *by*, as a cause or an instrument.

By. Το ρηθεν ὑπο του Κυριου, what was spoken by the Lord.

Of. Ενεπαυχθη ὑπο των μαγων, was mocked by (or of) the wise men.

For. Ὑφ' ἡδονης δακρυειν, to weep for joy.

On the Particle Αν, (Poet. κε & κεν.)

1. *Αν indefinite.* Αν joined to verbs, adverbs and pronouns makes them *indefinite* : connected with pronouns, its force is that of *cunque* in Latin. The subjunctive, and sometimes the indicative follows it ; and if a past action is narrated, the optative ; as, μελεμελει ὡν αν ευ ποιησωσι, they repent of *whatsoever* they have well done. Ὅσοοι αν εδοκεν αντῷ—διαμαρτανειν, whosoever seemed to him to sin. Ααβε τον αν Μανδανη ελεξε, take whatever Mandane may have produced.

2. *Αν conditional*, in the sense of *ην*-or *σαν* ; as, αν Θεος βελη, if God will.

3. *An potential.* This is commonly followed by the optative; more rarely by the subjunctive, and sometimes by the indicative, infinitive, or a participle; as, εἰδοῦσθαι ὅτι οὐκ ἂν ποιεῖται τεττάρῃα πέντε γενοίη, knowing that four never *can* become five. Lucian. Ἀμφοτέρως ἂν ωφέλησῃς, he *can* aid both. Isoc. Τελοθεῖσθαι οἶμαι ἐδ' ἂν τὸν φαυλοτάτον πάθειν συγγραφεύῃ, but this I think even the worst writer *cannot* suffer.

When the indicative follows, it commonly denotes the supposition of something probable; as, ἂν ᾐτήσῃ, he asked it *perhaps*. Εἶδε κεν μὴ δώσωσιν—ὃ δὲ κεν κεχολωσέσθαι, ὃν κεν ἰκῶμαι, and if they will not give—he *may perhaps* be angry, to whom I shall go.

4. *An willing.* An is used to denote *will or desire*. In this sense it precedes the optative; sometimes the imperative and the indicative; as, εἰ κεν θάνατον γέφυγοιμεν, if we *wish* to escape death. Φιλησάμεν με—ἂν, I *wish* you would kiss me. Aristoph. Εἶπεν ὁ Ἀρμένιος πολλὰ ἂν τέλοπριάσθαι, the Armenian said that he wished to buy it even at a great price. Xen.

5. *An signifying ought.* In this sense it precedes the optative, and sometimes the infinitive; as, ἀθάνατον ψυχή ἂν εἴη, the soul *ought* to be immortal. Plato. Πρὶν ἂν ἀμφοῖν μύθου ἀκρόσῃς, οὐκ ἂν δικάσῃς, you *ought not* to judge before you hear both sides. Aristoph.

6. *An future*, which is generally *uncertain*, and dependant on a condition. In this sense it is followed by all the moods but the imperative; as, εἰ Θεὸς πατήρ ὑμῶν ἦν, ἀγαπάτε ἂν με, if God were your father, you *would* love me.

Sometimes, though rarely, a *definite* future is intended; as, εἰ μὴ δώσωσιν, ἐγὼ κεν ἐλάβωμαι, if they will not give, I *will* seize it. Hom.

An has sometimes two or more of the senses above mentioned at the same time; as, οἶμαι δὲ, πάντας ἂν ὁμολογήσῃ, I think that all *can, ought, and will* assent to this. Isoc.



PROSODY.

SYLLABLES, in respect to their quantity, are either long or short.

A long syllable requires, in pronunciation, double the time of a short one; as, τυπτετε.

Some syllables are *common* ; i. e. long or short at the will of the writer ; as, the first syllable in the word *Ἀρης*.

H and ω are long vowels ; ε, and ο, short ; α, ι, υ, doubtful.

Long Syllables.

I. All circumflexed and contracted syllables ; the letters η and ω, and all diphthongs, are long by *nature*.

Exception. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened ; as,

Ζηνο σε|τυ μεγα|ροισιν ο|λυμ|πει|αθροα|ησαν.

Ουδε γαρ|ιδε Δρυ|αντος υ|ιος κρα|τε|ρος Λυ|κο|εργος.

1. This happens most frequently at the end of a word, when the next word begins with a vowel ; in the beginning of a word rarely ; and still more rarely in the middle. The particles δε, τε, και, κε, are not considered as separating the long vowel from the following vowel or diphthongs ; as, Δευτε|ρω | δ' αυ|βαν | θηκε|με | γαν, και | ωιονα | δημω. A long vowel or diphthong is sometimes, though rarely, shortened before a *consonant*, especially a liquid ; as, Ει δε|κν | οικαδ' | ι | κωμαι|φι | λην|εσ | πατρι|δα | γαιαν.

Exception 1. Cesural syllables, and monosyllables, beginning a foot, remain long ; as, Κλε|πτε νο|ω επ' | ι παρ|ελευ|σθαι|δε|με|πισ|σεις.

2. The vowel remains long, when by being shortened, it would require a subsequent long vowel or diphthong to be short ; as, Σμιν|θευ ει|ποτε|τοι, &c. In this case if the diphthong ευ were made short, the subsequent diphthong ει likewise must be shortened to complete the foot.

3. When by apostrophe a long vowel or diphthong is made to end a word, it is not shortened.

II. A short or double vowel before two single consonants, or a double consonant, is generally long by *position* ; as, ρε|ξας, ισ|τον, πο|λλα, κα|τα|φρενα.

The vowel often continues long, though one of the consonants has been dropped ; as, γινομαι which is for γιγνομαι :

γῖνωσκω, which is for γῖγνωσκω; τυψᾶς, for τυψανς; μαρτυρ, for μαρτυρς; Αἰᾶς, for Αἰαντς.

So where the *Digamma** has been omitted; as, μελανός, οἶνς, for μελανός Φοῖνς.

Exception 1. A short vowel before a mute and and a liquid, or πτ, κτ, μν, is common; as, Μῆτρα δὲ Τευχε θελοισι, τοῖ γὰρ μέτρον ἐστὶν ἀρίστον.

A short vowel before a *smooth* or *rough* mute followed by a liquid, and before a *middle* mute followed by ρ, is short in Comedy. But a short vowel before a *middle* mute followed by λ, μ, ν, is long in the Dramatic writers.

2. The vowel is not always long before σ and a consonant, or λλ; as, μετᾱλλας.

Ὀρῆς περὶ κρῶζει πολυφυνὸς κόρωνη.

III. In hexameter verse a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid; as, παρᾱ ρηγμινι. ἐπιδε. πρῖν ἐλθεῖν. ὁ ταυθ̄. ὄφιν.

A vowel is sometime made long before the digamma; as, κδε ρς, for F ρς.

IV. When *three* short vowels come together, one must be made long in heroic verse, for the sake of measure; as,

ἄθανατος; Πρῖαμιδης; δῖα μιν.

V. A short vowel, standing between two long ones, is sometimes made long by the Poets; as, πολλᾱ λισσομεμη, &c.

This most commonly happens in words ending in ῶν, ῖνῃ; υῶ; as, Ἀμφῶν, Βελστῶν, ἀξῖνῃ, ἰδρῶν.

VI. When the article takes the apostrophe, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed† the other, and is therefore made long; as,

ὥς τε δια τῶν τ' ἄγαθ' ἀνθρώπων εἶναι. Eurip.

ὥς ἀν το λοιπὸν τᾱ' μ' ἀνακτορ εὐσεβεῖν. Ibid.

*See Appedix No I.

†By some grammarians it is even called a contraction.

VII. A doubtful vowel, when it supplies the place of the augment, is long ; as,

ᾰδου for *ἡδου* ; *ἰχαζον* ; *ὑδρευον*.

VIII. The last syllable of every verse is common.

Doubtful Vowels.

I. Words compounded and derived follow the quantity of their primitives ; as, *αἰμός* from *τιμή* : from *κρίνω* are formed *εκρίνον*, *κρίνομενος*, &c. from *κρίνω*, *κεκρίκα*, *εκρίθην*.

α privative is short ; as, *ἄτιμος*.

αρι, *ερι*, *βρι*, *δυσ*, *ζα*, are short , as, *ζᾷθεος*.

II. A doubtful vowel before another vowel, or a diphthong, is usually short :

Μηνιν ᾱ|ειδε θε|α Πη| λῆια|δεω Αχι|λῆος.

Exceptions.—*α* and *ι* Long.

•

α Long.

1. *α* Doric used for *η* ; as, *μαν* for *μην* ; *ᾰδυ* for *ἡδυ*.

2. *α* Æolic in the genitive singular and plural ; as, *Ατρινδαῶ* ; *μυσσᾶων*.

3. *α* in the second and third persons singular present indicative of verbs in *αω*, and third person plural Ionic of verbs in *μι* ; as, *τιμᾶς*, *διδοασι*.

4. In the present and imperfect of verbs in *αω* when the Digamma is supposed to be inserted.

5. Most nouns in *αων*, whether they increase long or short ;* as, *σπαῶν*.

6. Most feminine proper names in *αις*.

7. In dissyllables in *ος* pure ; as, *λαος*, *ναος*.

8. In verbs in *αω*, preceded by *ρ* or a vowel ; as, *ῥαῶ*, *εᾰω*.

* *Φαον*, *γαζων*, and a few more follow the general rule.

ι Long in

1. *ων*, the termination of nouns increasing short; as, *βραχιῶν-ονος*.

2. *ων*, the termination of comparatives, but in the Attic dialect only; as, *βελτιῶν*.

3. First future middle Attic of verbs in *ω*; as, *κομῶμαι*.

α and ι Common.

α and ι.

In the first syllable of words exceeding three syllables, with the second and third short; as, *περιίδες*, *πριᾶμῖδης*.

ι.

1. In nouns in *ια* and *ιη*; as, *φιλια*.

2. In verbs in *ω*; except *εσθιω*.

3. In the improper reduplication of verbs in *μι*; as, *ἴημι*.

III. The doubtful vowels before a single consonant are short.

Exceptions.—α, ι, υ, Long.

α in

1. *αμα*, the termination of verbals.

2. *ανος*, *ανις*, *ατης*, *ατις*, terminations of proper names, gentiles, and precious stones.*

3. *ανηρ* in its oblique cases and compounds.†

4. Oblique cases of *ραξ*, *θοραξ*, *ιραξ*, *κνωδυξ*, *κορδαξ*, *οιαξ*, *φαιαξ*, *φenaξ*, *λαβραξ*, *κερας*, *ψαρ*.

5. *ακιον*, the termination of diminutives whose primitives increase long.

6. *αχοσιος*, the termination of numerals; as, *τριᾶχοσιος*; also *συρᾶχοσιος*.

* *Αντιπατης*, *Δαρδανις*, and a few others, are short.

† In the nominative singular it is common.

7. Perfect middle of many verbs ; as, *πεπρω̄γα*.*
8. Subjunctive active of the first conjugation of verbs in *μι* ; as, *ιστᾶς, ιστᾶ*.
9. *ας*, in nouns of the first declension ; as, *ταμᾶς, φιλιᾶς*, :† and in those of the third, which increase in *αντος* ; as, *Αιᾶς, Αιαντος*.
10. *ας*, masculine of participles ; as, *τυψᾶς*.
ασα, feminine of participles.
ασι, third person plural of verbs.
ασω, first future
ασα, first aorist
ακα, perfect
ασις, derivatives from the same verb.

ι Long in

1. Oblique cases of monosyllables in *ις*,† and trisyllables having the two former short ; and of words of double endings in *ις* or *ιν* ; also of words in *ις-ιθος*.
2. Oblique cases of nouns in *ιξ-ιγος*, or *ικος*, and *ιψ-ιπος* ; also, a few in *ις-ιδος*, viz. *ἄψις, βαλβις, καρις, κληις, κηλις, ληις, κνημις, κρητις, νεβρις, νησις, σφραγις*.
3. Perfect middle of any verb ; as, *κεκριγα, βεβριθα*.
4. *μα*, termination of verbals.
5. *ινος, ινον, ινη*, terminations of nouns.‡ *Τιμη*, and its compounds. has ι long.
6. *ιω, ισα*, first future and aorist of verbs in *ω*.
7. *ιτης, ιτις*,§ terminations of nouns.

* The verb *ικνω* has α long, and *ικχων* most commonly.

† By the Ionic and Doric dialects, *ας* is shortened in the participles, and in the accusative plural of the first declension.

‡ *Τις, Δις, βριξ, στιξ*, are short in the oblique cases.

§ *Καρμινος, ποτινος, μυρσινος, καρινος*, and possessive adjectives in *ινος—ινη*, respecting time, matter, &c. also *ωλοπτινη*, are short.

¶ Verbals in *ιτις* are short.

8. *ἴω, ἔω, ἵω, ἴφω*, terminations of verbs. *κρίνω*, Pres. has *κρίνω*, 1st. Future.

9. *ἰδιον*, termination of diminutives making two *iotas* coalesce ; as, from *ἱματι-ον*, *ἱματι-ιδιον*, *ἱματιδον*.

υ Long in

1. *υμα, υμος, υνος, υρος, υτορ, υτος, υτης, υτις*, terminations of nouns.* Likewise *υμεις, υμων*, &c. pronouns.

2. Oblique cases of nouns of double endings in *υς* or *υν* ; as, *φορυς* or *φορυν*.

3. Oblique cases of *βομβυξ, δαιδυξ, κηρυξ, κηυξ, κοκκυξ, δαγυς, κομυς, γρυνψ, γυνψ*.

4. *υω, υρω, υχω*, terminations of verbs.

5. *υω, υσα*, future and aorist from *ιω*.

6. Perfect middle of many verbs ; as, *μεμῆκα*.

7. Before *σ* in the penult of nouns ; as, *χρῖσος, μῦσος* ; except those derived from the second person of the perfect passive ; as, *φυσις, λυσις*.

8. Before *σ* in the antipenult ; as, *φυσᾶω*.

It would only embarrass the learner, to extend the rules for the first and middle syllables any farther. Those which do not fall under any of the foregoing rules are said to be *long* or *short* by *authority* ; that is, we have the *authority* of the Poets (the best of all evidence) for the quantity of the word.

IV. THE LAST SYLLABLES.

1. Terminations in *α, ι, υ*, are short.

Exceptions.

α Long.

1. Nouns in *α* pure,† *δα, θα*, and also *ρα*,‡ unless a diphthong precede ;§ as, *θεᾶ*.

*Verbals in *υτος, υτης, υτις*, are short ; as, is *βραδυτης*, and some others in *υτης*.

† Dissyllables in *αια*, Verbals in *τρια*, Feminines in *ια* from masculines in *ους* and *ως*, Derivatives from adjectives in *ης*, Cities named from illustrious men, and *κωδια, νατια, Καλαυρια*, follow the general rule.

‡ The first aorist and perfect middle of verbs in *ρω*, also *αγγωρα, γαστρα, ολυρα, Κορκυρα, σκολοπενδρα, ταπηρα*, follow the general rule.

§ *Λαυρα, σαιρα, αυρα*, are long.

2. In the vocative of nouns of the first and third declension; as, *Αἰναῖω*, from *Αἰναίης-υ*; *Πολυδάμα*, from *Πολυδάμας-αντος*.

3. In the accusative singular of nouns in *εις*; as, *Πηλεᾶ*, from *Πηλεὺς*.

4. Feminines from adjectives in *ος*; as, *διᾶ*, so *μᾶ*.

5. Duals of the first and second declension; as, *τα*, *τιμα*.

6. The Doric *α* used for *η* or *υ*; as, *τελῶνα* for *τελῶνυ*; *ἀρετα* for *ἀρετη*.

ι Long.

1. Adverbs or pronouns augmented by paragoge; as, *ὄντοσι* for *όντος*.

2. The Attic *ι*, as in *δευρι*, *παντι*.

3. *κρι*, and the names of letters.

υ Long.

1. Third person singular imperfect of the fourth conjugation in *μι*; as, *εδῦ*.

2. Certain adverbs in *υ*, and the names of letters.

II. Terminations in *αν*, *αρ*, *ιν*, *ις*, *υν*, *υς*, are short.

Exceptions Long.

1. Nominative and vocative of masculines in *αν*; as, *Τιταν*; and the neuter *παν*, whose compounds are short.

2. Accusatives of the first and second declension, whose nominatives are long in the ultima; as, *Αἰναῖαν*, *σοφίαν*.

3. Adverbs in *αν*; except *όταν*, which is short.

4. Monosyllables in *αρ*; as, *καρ*; but *γαρ* is common.

5. Nouns in *ιν-ινος*.

6. Nouns of two endings in *ων* and *ις*, which make both long.

7. Monosyllables in *ις*; except *τις*, which is short.

8. Dissyllables in *ια-ιδος*, and *ιθος*.

9. Trisyllables in *ις*, having the two former short.

10. Nouns in *ων-ινος*.

11. Accusatives in *ων*, when the nominative is long.

12 *ων*, the first person of verbs in *μι*, and the adverb *ων*.

13. Words of a double termination in *ων* and *ις*, which make both long.

14. Words declined in *ις*, pure; as, *ιχθυς*.

15. Monosyllables in *ις*; as, *μινς*.

16. Participles of the fourth conjugation in *μι*; as, *ζευγνινς*.

III. Terminations in *ας* and *υρ* are long.

Exceptions Short.

1. Nouns which increase in the genitive, except those in *ατος*.

2. Accusatives plural of the third declension.

3. Adverbs in *ας*.

4. The second person singular of the first aorist active, and of the perfect active and middle.

SCANNING.

The feet and verse in Greek are the same as in Latin.

Feet of two Syllables.

Spondee consists of two long; as, *ἀμφῶ*.

Pyrrhic two short; as, *τῶτε*.

Iambus	a short and a long ; as, <i>θελω</i> .
Trochee	a long and a short ; as, <i>χειρα</i> .

Feet of three Syllables.

Dactyle, a long and two short ; as, <i>σωματός</i> .
Anapest, a short and two long ; as, <i>Ἀθῆναι</i> .
Amphimacer, a long, short, and a long ; as, <i>εγχεω</i> .
Tibrachys, three short ; as, <i>ἄεός</i> .*

DIFFERENT KINDS OF VERSE.

Hexameter.

The hexameter, or heroic verse, consists of six feet. Of these, the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees ; as,

Αυσόμενος τε θυγαῖρα φέρον τ' ἀπέρεισι' ἄποινα.

A spondee is frequently found in the fifth place ; whence the verse is called spondaic ; as,
Στεμματ' ἐχων ἐν|χεροιν ἐ|κρηβόλῃ| Ἀπολλωνος.

The spondaic is used when any thing grave, slow, large, or sad, is expressed. It has commonly, though not always, a dactyle in the fourth place, and a word of four syllables at the end.

What deserves particular attention in scanning, is the *Cæsura*.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the *Cæsura* ; as,

Τὸν δ' ἀπα|μει βόμε|νος πρὸς ἐ|φη κρεί|ων Ἀγα|μεινων.

Here there is a *cæsura* in every foot.

When the *cæsura* falls on a syllable naturally short, it is frequently made long ; as,

Αὐτὰρ ἐ|πειτ' αὐτοῖσι βε|λος ἐ|χευεν|χευς ἐ|φεις.

* The more uncommon feet are not here enumerated.

Here *ος*, in the word *βελος*, is made long by *cæsura*.

When a monosyllable begins a foot, it is of the nature of the *cæsura*, and is of necessity long.

Pentameter.

This verse consists of five feet divided into two halves ; the former consisting of two feet, either spondees or dactyles, and a *cæsura* ; the latter, always of two dactyles and another *cæsura* ; as,

Ου|τε πο|δων αρε|της |ε|τε πα|λαισμοσυ|νης.

Anacreontic.

The Anacreontic, or Iambic dimeter with a *cæsura*, consists of three Iambuses and a *cæsura* ; as,

Θελο|λεγειν |Α|ρει|δας.

The first foot may be a spondee instead of an Iambus ; as,

Θωρηχ|ιπως |Αχιλλ|ευς.

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, 15th odes of Anacreon, in the *Collectanea Græca Minora*.

There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee ; as,

Μεσο|νυχ|ι|αις ποθ'|ω|ραις.

Of this measure are the 3d, 4th, 9th, 11th, 13th, 14th odes of Anacreon.

Two vowels are often contracted in scanning into one ;* as,

Μενν|α|ειδε θε|α Πη|ληϊα|δεω Αχι|λ|ηος.†

* This is called *Synecphonesis*.

† For a fuller account of Metre, see Wilson or Harnack.

DIALECTS.

Ancient Greece, with its dependencies, comprehended, besides the different districts in *Europe*, part of *Asia* and several islands in the *Mediterranean*. In these several countries, the inhabitants, besides the common language, had different Dialects, of which four were principal, viz. the *Attic*, *Ionic*, *Doric*, and *Æolic*; the last comprehending the *Bæotic*. The *Poetic* style admitted all the Dialects, and had certain peculiarities of its own.

ATTIC.

The *Attic* Dialect was the most refined, and peculiar to *Athens* and its neighbourhood. It is admitted by the *Poets* and writers in the *Ionic* and *Doric* Dialects.

*Properties.*1. *Contraction*

I. Of syllables in the same word; as,

αα	}	into α.	See Obs. 19. page 180.
αε			
ααι	}	η.	10.
εαι			
ηι			
ηαι			
ασι	—	η.	9.
αο	—	ω.	11.
αω	—	ω.	19.
εα	—	{ α.	4, 6.
		{ η.	6, 20.
εε	—	η.	6, 20.
εο	}	ς.	11.
ηο			
οο			
εω	—	ω.	5.

To this Dialect properly belong all contract nouns and verbs.

2. Of Syllables in different words by Synalœpha, of which there are six species; viz.

Και.

Before	α	} into	κα	{	και αν	} Attic	καιν.
	ει		κα		και ειλα		καλα.
	ε	} —	κα	{	και εγω		καγω.
	ο		κη		και εν		κην.
	οι	} —	κω	{	και ονον		κωνον.
	η		κη		και οινον		κηνον.
			κη		και ημην		κημην.

Before an aspirate, κ is changed into χ;* as,

και ο	} Attic	χω.
και η		χη.
και η αγχιστα		χηγχιστα.

Προ.

Before ω, ε, προωφειλες, προφειλες.
 αυ, ωυ, προαυδαν, προωδαν,

II. Change of Letter or Syllable; as,

γ	into	β,	as	γληχων,	βληχων.	
λ	—	{	γ,	—	μοις,	μογισ.
				—	κλιθανος,	κριθανος.
μ	—	σ,	—	πεφαμμαι,	πεφασμαι.	
ν	—	λ,	—	πνευμων,	πλευμων.	
σ	—	{	θ,	—	συσ,	θυσ.
			ξ,	—	συν,	ξυν.
			ρ,	—	θαρσειν,†	θαρξειν.
			τ,	—	σημερον,	πημερον.
α	—	{	ε,	—	κρασσω,	κραττω.
			ι,	—	λαος,	λεως.
α	}	—	ω,	{	ιλαα,	ιλεω
ο					τα, Fem. Art.	τω.‡
					λαος,	λεως.
ε	—	ο,	—	πεπεμεφα,	πεπωμεφα.	2 Obs.
ε	—	υ,	—	page 70.		2.
η	—	{	α,	—	ευφυη,	ευφυα.
			ει,	—	ωησομαι,	πεισομαι.§
			ο,	—	πεπηθα,	πεπωνθα.
ι	—	ω,	—	εικα,	εωκα.	16.
						17.

* See Rule III. page 5.

† Busby, after Joh. Grammaticus, reverses this instance, making θαρσυν for θαρσειν; but greater authorities are against them.

‡ See Article.

§ In common with the Boeotic.

		Diphthong.			
αει	into	α,	page. 18.		
αι	—	α,	—	κλαιειν,	κλαειν.
ει	—	η,	—	κλειδας,	κληδας. 6.
οι	}	—	{	κλοιος,	κλωος. 2.
ωι		ω,		ἡρωινη,	ἡρωνη.
ς	—	ω,	—	λας,	λεω. 2.
		Syllable.			
τωσαν	—	ντων,	—	τυψατωσαν,	τυψαντων. 22.
μι	—	ην,	—	βοῶμι,	βοῶην. 24.
ησα	—	ε,	—	γνοιησαν,	γνουεν. 27.

III. Inesertion of, ν, ο, ω, in perfect Tenses.

Observation 15, 16, 17.

IV. Prosthesis σμικρος for μικρος.

V. Syncope.

σ in first future active and middle. 12 Obs.

Antepenultima of the 1st aorist. 14.

κ in the perfect, sometimes with the vowel or diphthong following. 19 Obs.

ι in the third plural pluperfect. 20.

η in the aorists optative, and verbs in μι. 27.

σα in σθωσαν, imperative passive and middle. 23.

ο in verbs ; as, οιμαι for οιομαι.

VI. Paragoge.

γς in pronouns primitive and articles ; as, εγωγε, συγε, εργς.

εν in pronouns and adverbs ; as, οτιεν, εκεν, εμενεν.

ι and ν in pronouns demonstrative ;* as, ετασι, αυτηι, τελοι, τελιζι, ταυλησι, τελιω, τελονι, ταυλαι, ταυλον, for το αυλο, τελον for τελο. There is sometimes an elision of ο and α ; as, τελι, ταυσι.

ι in adverbs, conjunctions, and prepositions ; as, ελωσι, νυνι, ουχι, μενι, ενι.

θα in the second person singular of verbs ; as, χρησθα.

η in the conjunction οτιη.

δς or δι in articles ; as, οδε or ιδι.

VII. Apocope.

θι in the imperative active of verbs in μι ; as, ισθα and ισθη, for ισθαθι, ισθηθι.

*See observation 2d, page 44.

OBSERVATIONS.

1. It makes the vocative like the nominative in all declensions.

Declensions.

2. In the 2d, the vowel or diphthong in every termination is changed into ω ; and the penultima of nouns in $\alpha\omicron\varsigma$, if long, is changed into ϵ ; as, $\lambda\alpha\omicron\varsigma$, $\lambda\epsilon\omega\varsigma$, N. plur. $\lambda\alpha\alpha$, $\lambda\epsilon\omega$, not otherwise; as, $\tau\alpha\omicron\varsigma$, $\tau\alpha\omega\varsigma$. See Clarke's Hom. a. 265.

3. Some words of the 3d in $\eta\varsigma$, $-\eta\tau\omicron\varsigma$, it declines after the 1st; and $\omega\varsigma$, $-\omega\tau\omicron\varsigma$, $\epsilon\varsigma$, $-\omicron\delta\omicron\varsigma$, after the 2d.

Contracts.

4. In the first form of contracts, the accusative singular of adjectives in $\eta\varsigma$ pure is contracted into α ; as, $\epsilon\nu\delta\epsilon\epsilon\alpha$, $\epsilon\nu\delta\epsilon\tilde{\alpha}$. Page 19.

Proper names of this declension it forms after the 1st declension; and one appellative $\alpha\kappa\iota\nu\alpha\chi\eta\varsigma$. Page 19.

5. In the 2d and 3d, it makes the genitive singular in $\omega\varsigma$, contracting that from $\epsilon\upsilon\varsigma$ pure; as, $\chi\omicron\epsilon\omega\varsigma$, $\chi\omicron\tilde{\omega}\varsigma$. Page 20.

6. In the 3d, it contracts the accusative singular into η , and the N. A. V. plural into $\eta\varsigma$; but $\epsilon\upsilon\varsigma$ pure has both accusatives in α ; as, $\chi\omicron\epsilon\alpha$, $\chi\omicron\tilde{\alpha}$; $\chi\omicron\epsilon\alpha\varsigma$, $\chi\omicron\tilde{\alpha}\varsigma$. $\tau\rho\omicron\phi\tilde{\alpha}\varsigma$ also occurs.

Adjectives.

7. It forms comparisons by $-\iota\sigma\tau\epsilon\rho\omicron\varsigma$, $-\iota\sigma\tau\alpha\iota\omicron\varsigma$; $-\alpha\iota\tau\epsilon\rho\omicron\varsigma$, $-\alpha\iota\tau\alpha\iota\omicron\varsigma$; and, in common with the *Ionic*; $-\epsilon\sigma\tau\epsilon\rho\omicron\varsigma$, $-\epsilon\sigma\tau\alpha\iota\omicron\varsigma$.

Pronouns.

8. See Rule V. preceding page.

It uses $\epsilon\alpha\upsilon\tau\omega$ in the 2d person, and $\epsilon\alpha\upsilon\tau\epsilon\varsigma$ for $\alpha\lambda\lambda\eta\lambda\epsilon\varsigma$.

Verbs.

9. It contracts $\zeta\alpha\omega$, $\delta\iota\phi\alpha\omega$, $\pi\epsilon\iota\upsilon\alpha\iota\omega$, $\pi\epsilon\pi\iota\phi\alpha\omega$, and $\chi\rho\alpha\omicron\mu\alpha\iota$, by η after the *Doric* manner.

10. It contracts $\alpha\alpha\iota$, $\epsilon\alpha\iota$, $\eta\alpha\iota$, made by the *Ionic* syncope, into η in the second person singular of the present indicative passive and middle of verbs in $\mu\iota$; as, $\iota\sigma\tau\alpha\sigma\alpha\iota$, $\tau\iota\theta\epsilon\sigma\alpha\iota$, $\kappa\alpha\theta\eta\sigma\alpha\iota$, $\iota\sigma\tau\eta$, $\tau\iota\theta\eta$, $\kappa\alpha\theta\eta$. And sometimes in that of the perfect passive of Barytons; as, $\mu\epsilon\mu\eta\eta\sigma\alpha\iota$, $\mu\epsilon\mu\eta\eta$. Page 59.

11. It contracts the *Ionic* $\alpha\omega$ into ω ; $\epsilon\omicron$, $\eta\omicron$, $\omicron\omicron$, into ϵ , in the second person singular of the imperfect indicative; and of the present and second aorist imperative passive and middle of verbs in $\mu\iota$; as, $\iota\sigma\tau\omega$, $\epsilon\tau\iota\theta\epsilon$, $\epsilon\kappa\alpha\theta\epsilon$, $\epsilon\delta\iota\delta\epsilon$.

12. In the first future of polysyllables in $\iota\zeta\omega$, it drops σ ; as, $\epsilon\lambda\tau\omega\tilde{\omega}$; middle, $\epsilon\lambda\tau\iota\tilde{\omega}\mu\alpha\iota$. It does the same by those in $\alpha\sigma\omega$, $\epsilon\sigma\omega$, $\omicron\sigma\omega$, which are afterward contracted; as, $\beta\iota\epsilon\tilde{\omega}$. But $\epsilon\chi\epsilon\omega$ uncontracted occurs, Joel ii. 28. Page 71.

13. It affects the augment 6 different ways. Page 68.

14. It syncopates the 1st aorist ; as, *εὐράλο* for *εὐρησαλο* ; *εγαμα* for *εγαμησα*. By the *Ionic* it is made *εγημα*, which is most in use. Page 73.

15. In dissyllable perfects in *φα*, *χα*, it changes *ε* into *ο*. Page 73.

16. It changes *η* into *ο*, according to some grammarians, in the perfect active of obsolete verbs ; as, *ληχω*, *λελογχα*, *πηθω*, *πηπωνθα*, inserting *ν*. But they are better derived as in the table of Anomals.

17. In the perfects active and passive *ανεικα*, *ανειμαι* ; *αφεικα*, *αφειμαι*, and the middle *ειθα*, it changes *ι* into *ω* ; as, *αφειωκα*, *αφειωμαι*, *εωθα*, in which the *ι* is often retained ; as, *ειωθα*. According to some, this is not a change, but an insertion of *ω* ; an opinion which *ειωθα* seems to sanction.

18. In the reduplicated perfect *αγηχα* from *αγω*, it inserts *ο* ; as, *αγηοκα*.

19. It syncopates *κ* in the perfect and pluperfect active, and contracts the vowels ; as, *ἐσλακασι*, *ἐσλακεναι*, *ἐσλακως* ; *ἐσλᾶσι*, *εσλᾶναι*, *ἐσλως* ; and in some persons the following vowel is also syncopated ; as,

$\left\{ \begin{array}{l} \text{ἐσλακαλον, ἐσλακαλε, ἐσλακειςαν.} \\ \text{ἐσλᾶ—λον, ἐσλᾶ—λε, ἐσλᾶ—σαν.} \end{array} \right.$

20. The *Ionic* *εα*, *εες*,* *εε* for *ειν*, *εις*, *ει*, 1st, 2d, and 3d Sing. of the pluperfect active and middle, it contracts into *η*, *ης*, *η* ; as, *ειληφ—η*, *—ης*, *—η*.

It syncopates *ι* in the 3d plural of the same tense ; as, *ηδესαν* for *ηδειςαν*.

21. From the 2d person imperative active of verbs in *μι*, it rejects the last syllable, *ισλαθι*, *ισλα*, *ισλη* ; † *τιθελι*, ‡ *τιθη* ; *διδωθι*, *διδω*.

22. It changes *τωσαν* into *νλων* in the 3d person plural of the imperative active, retaining the preceding vowel in the 1st aorist only of Barytons, and in both the tenses peculiar to verbs in *μι* ; in the rest, *ε* is changed into *ο*, except in the contracts, where *α* is changed into *ω*, *ει* into *ε*, and *κ* of the third remains ; as,

* The contraction is used in the 2d person, though usually limited by grammarians to be the 1st and 3d only.

† In this case the long vowel is restored, but it is not always in verbs from *αω*.

‡ *θ* in this place becomes *τ* by reason of the preceding *θ*. Rule II. page 4.

Barytons.

1st Aor.	τυψ	-αῖωσαν, —ανῖων.
Pres.	τυπῖ	} -εῖωσαν, —ενῖων.
Perf.	τετυπῖ	
2d Aor.	τυπ	

Contracts.

1st Conj.	βο	-ᾱ,	-ῶνῖων.
	ποι	-εῖ,	τωσαν, -ῶνῖων.
	χρυσ	-ῆ,	-ῶνῖων.

Verbs in μι.

Pres.	{ ἰσῖα ῖθε διδῖο σῖη	} -τωσαν, —νῖων.
2d A.	{ ῖθε δῖο	

23. In the 3d plural of the imperative passive and middle, it syncopates σα ; as,

PASSIVE.

Pres.	τυπῖσθω	} -σαν, —ν.
Perf.	τετυπῖθω	

MIDDLE.

1st A. τυψασθω

24. In the optative active of Barytons and Contracts, μι is changed into ην ; as,

τυπῖοι	} -μι, ——ην.
βοῶ	
ποιοῖ *	

The persons are varied in all the tenses, as in the Aorists passive of this mood :

τυπῖοι	} -ην, — ης, — η.
βοῶ	
ποιοῖ *	-ημεν, — ης, — ησαν.

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorists. Page 59.

26. It changes οι, the penultima of the optative active of verbs in μι, from ω into φ ; as, διδοιην, διδωην.

27. It syncopates η in ειημεν, ειης, of the aorists passive optative of Barytons, and peculiar tenses of verbs in μι of the same mood ; also in αιημεν, οιημεν, of the latter ; and, in both, changes ησα in the 3d plural into ε ; as,

* The Doric moreover changes ω of the penultima into φ ; as, φειν, χρυσφην.

1st Aor.	τυφσει	} -ημεν, -ητε, -ησαν. Attic, -μεν, -τε, -εν.
2d Aor.	τυπει	
Pres.	τισει	
2d Aor.	σει	
Pres.	ισται	
2d Aor.	σται	
Pres.	διδωι	
2d Aor.	δωι	

Writers.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian.—*Æschylus, Sophocles, Euripides, Aristophanes.* This Dialect was divided into ancient and more recent. *Thucydides, Plato, and Aristophanes* used the former.

IONIC.

The *Ionic* Dialect was peculiar to the colonies of the *Athenians* and *Achaians* in *Asia Minor*, and the adjacent islands, the principal of which were *Smyrna, Ephesus, Miletus, Teos*, and *Samos*. It is admitted by writers of the *Attic* Dialect, often by those of the *Doric*, but most frequently by the *Poets*.

Properties.

It delights in a confluence of vowels; hence it is distinguished from the common Dialect by

I. The Resolution of Diphthongs and Contractions.

αυ	into	ωυ	{ θαυμα	θαῦμα.
			{ αῦλος	αῦλος.
α	{	ηι	{ ῥαδιος	ῥηϊδιος.
ει			{ αληθεια	αληθηια.
	{	εε	{ ῥειθρον	ῥεεθρον.
ει			{ ειλυφει	ειελυφει.
	{	εα	{ τιθεισι	τιδεασι.
ευ			{ ηυ	ευκομος.
	{	ηι	{ χρηζω	χρηιζω.
η			{ εαι	τυπλη.
	{	ηαι	{ τυπλη	τυπληαι.
οι			{ οι	τοιιν.
	{	εο	{ φοβω	φοβεο.
			{ οφ	αγαθεργια.
ε			{ οιο	λογω, τε
			{ εω	Αιδω, τε
	{	οα	{ διδωσι	διδοασι.
ω			{ ωι	πατριωος.
η	{	εα	{ κατηγηναι	κατεαγηναι.
ω			{ αε	εδεξω.

5.

4, 5.

II. *Syncopé* of

ð and τ in oblique cases.

ε in many words ; particularly those in εια ; as, ἶρος, ἀρχιρεὺς, εὐηθία, ᾠρομηθία, συμπαθία.

ι in many words ; as, τέλειον, πλεων, μεζων, εων for είων, imperf. of εἰω.

σ in second persons of verbs.

κ in the perfect active.

III. *Epenthesis* of

α before terminations of verbs.

ς before terminations of nouns and verbs, of some in all cases ;

as, ἀδελφεός, κενός, καινός. 1. 4.

ι in dual cases and many nouns ; as, σείνους, ποιεῖ for ποῖα. 5.

υ ; as, πούλυς.

αι before α and η ; as, σέλεναια, Ἀθηναίη, ἀναγκαιή.

IV. *Prosthesis* of

ε before many words ; as, εἰς, εἰν.

Reduplication in many tenses.

12.

V. *Aphæresis* of

ε ; as, ὀρή, κείνος.

σ ; as, κεδάζω, μιλαξ.

τ ; as, ἡγανον.

λ ; as, εἰβεται, or λειβεται.

Augment.

12.

VI. *Paragoge* of

α in the perfect middle ; as, γαω, γεγηκα, P. M. γεγα. I.

γεγαα.

σι in the third persons of verbs.

VII. *Change of letter or syllable.*

β	} into ζ	βαραθρον	} Ionic {	ζερεθρον.*
γ		πσφυγως		πσφυζως.
δ		δορκαδες		ζορκαδες.
θ		βυθος		βυσσος.
ν	} — x	νοεῖν	} Ionic {	κοεῖν.
π		ποιος		κοιος.
		εδεποτε		εδεκοτε.
σ	— δ	οσμην		οδμην.
	— τ	θ' ετερος		τ' ετερος.
† φ	— π	αφικομεν		απικομεν.
χ	— x	δεχομαι		δεχομαι.
		ουχι		εχι.

*Change of vowel and consonant. See onward.

†The rough into the smooth,

The smooth and aspirate mute reciprocally ; as,

		ακανθιον βατραχος ενταυθα χιλων χυτρα	Ionic.		αχανιον. βατραχος. ενταυθα. κιθων. κυθρη.		
α	into	ε βααραθρον η ιατρος αε αθλον εα ημας ω χρεια	Ionic		βερεθρον. ιητρος. αεθλον. ημας. χρειω. ταμνω. επηροτεοντες. ισιη. πλωω. βυελος. δευρω. ζοη. βοη. τραυμα. ηρινεος. ληταν.	6. 4.	
ε	—	α τεμνω η επεροτεοντος ι εσιη ω πλωω					
ι	—	ο βιελος					
ο	—	ω δευρο					
ω	—	ο ζωη					
α	—	η βοα					
αυ	—	ω τραυμα					
ει	—	η ειρινεος					
ωα	—	εν λητωα					
αν	}	εα { Αρισταγοραυ τελωνην επειλυφειν			Αρισταγορεα. τελωνεα. επειλυφεα.	8. 4. 16.	
ην							
ειν							

VIII. Contraction in a few instances.

οε	into	ε	ἐς	ὄϊστρος,*	3.
οα	}	—	ω	βωξ	
οη				ανωσια ογδοκοντα	

OBSERVATIONS.

1. It inserts ε in all genitives plural.
2. It annexes ι to the dative plural of all parisyllabic nouns.
3. In the article, δ or το before ε is contracted into ε ; as, δ ἐςτρος, οὐςτρος.

Declensions.

4. In the 1st it changes the -α of all terminations (the Dual and N. A. V. plural excepted) into η, subscribing the subjunctive vowel ; ε of the genitive into εω, αν and ην of the accusative sing. into εα, and ας of the plural into εας—

N. G. D. A.

G. D.

1. Sing. βορῆς ης, -εω,* -η, ην or -εα. Pl. εων, -ης, or -ησι or

A.

N. G. D. A.

G. D.

-αισι. εας. 2. Sing. βί η, -ης, -η, ην. Pl. -εων, -ης or -ησι or
-αισι.

5. In the 2d, it changes *z* of the genitive sing. into *ωο*, (and in the article, which is of this declension, into *εω*, whose dative also is in *εω*,) and *αι* of the dual into *αιί*,

G.

G. D.

G. D.

G.

D.

Sing. λοχ-οιο. Du. -οιiv. Pl. -εων, -αισι. Sing. τοίio and τεω, τεω.

6. In the 3d, by syncopating *δ* and *τ* it makes -ις, -ιδος, -ας, -αλος, of the 2d and 5th of the contracts. Θετ-ιδος, -ις.

Contracts.

7. In the 1st and 2d form of contracts, the genitive and dative sing. in the 3d, all cases have *ς* of the penultima changed

G. D.

G. D.

into η. 1. Sing. Αρ-ης, -ηι. 2. πολ-ης, -ηι. In the 3d form

G. D. A.

N. A. G. D.

of contracts: Sing. βασιλ-ης, -ηι. -ηα. Dual, -ηε, -ηοiv.

N. V. G. D. A.

Plur. -ηες -ηων, ησι, -ηας.

8. In the 4th, it makes the accusative in *εν*; as, Αητην.

G.

9. In the 5th, it changes *α* of the penultima into *ε*. κερ-εος,

D.
-ει, &c.

Adjectives.

10. In the feminine εια from υς, *ι* is syncopated in every

N.

G.

case; as, οξ-εα or -εη, -εας or -εης.

Pronouns.

11. It inserts *ς* before every termination of ουτος, and αυτος with its compounds; G. ταςτες, D. αυτεω. Seldomer when αυ is changed into ω;† N. ωυτος, A. ωυτον, particularly in the compounds; D. σεωυτω, έωυτω; but έωυτες, and its contracted form ωυτες for αυτες, also occur.

12. It removes the augment *syllabic* and *temporal*.—Βεβρωκει, ακασε, εωθα,† Herodot. Sometimes the reduplication only; as,

*Βορῆ in Hesiod, by Syncope, for βορῆα.

†See Rule I. Example 1st.

‡On the supposition that ω is an insertion, and not a change of *ι*. The augment of this verb is *ι*.

εκτημαι; sometimes both; as, τεχνασται for τετεχνηνται, and from the pluperf. both augments; as, λυτο for ελελυτο. On the contrary, it reduplicates the pres. imperf. and both the futures and aorists; κικλησχω, ενενιπτε, πεπιθησω, κεκαμῶ, κεκρατηρισαιην, μεμαρτων.* Page 69.

13. It forms the 1st, 2d, and 3d Sing. and the 3d Plur. of the imperfect, and both aorists active, by annexing κον, κες, κε, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in μι.

	Common.	Ionic.	
Imperf.	ετυπτες,	ετυπτ-ες	} -κον,† -κες, -κε. ———— κον.
	εποιεις,	εποι-ες	
	εχρυσες,	εχρυσ-ος	
	ετιθης,	ετιθ-ες	
1st Aor.	ετυψας,	ετυψ-ας	
2d Aor.	ετυπες,	ετυπ-ες	}
	εσθης,	εσθ-ας	
	εδως,	εδ-ος	

Hence in the passive and middle τυπτεςχομην, -εο, -ετο, -οντο; ετυψ-ασχομην.

14. In the first future indicative active of liquid verbs, and the 2d future of all verbs, it inserts ε before the three terminations Sing. and 3d Plur.; also in the infinitive and participle, resolving ει into ες and ι into εο in the dual and Plur. except in the 3d Plur. and the participle feminine; ψαλ-εῶ, -εεις, -εει; -σελον, -εελον; -εομεν, -εετς, -εεσι. Inf. ψαλ-εῖν. Part. ψαλ-εῶν, -εεσα, -εον. In the middle voice, it only resolves ι and ει; the latter in the 2d Sing. indicative into εαι, subjunctive into ηαι; as, τυπ-εομαι, -εαι, -εεται; -εομεθον, -εεσθον, -εεσθον; -εομεθα, -εεσθε, -εονται; τυπ-ωμαι, -ηαι, -ηται.

15. In the perfect active, it syncopates ι and shortens the penultima; ἐσθηκατε, ἐσθιατε; τεθνηκως, τεθνηως.

16. In the pluperfect active and middle, it changes, ει, εις, ει, into εα, εες,† εε.

17. It resolves η and ι in the 2d person of passive and middle tenses into εαι, εο; in the subjunctive, ηαι. Page 59.

18. To the 3d Sing. of all tenses active, of the perfect middle, and the aorist passive, of the subjunctive mood, it annexes σι; as,

* Λιγωται retains the augment in the infinitive. Herodot.

† This form is more frequently found without the augment; as, τυπ-ισκων.

‡ See Attic Dialect, p. 180, Note to Observation 20.

Active.		Passive.	
Pres.	τυπτησι.	1st Aor.	τυφθησι.*
Perf.	τετυφησι.	2d Aor.	τυπησι.*
1st. Aor.	τυψησι.	Middle.	
2d. Aor.	τυπησι.	Perf.	τετυπησι.

Sometimes in the indicative ; as, φορεησι for φορεει.

19. In the 2d Sing. of the 1st aorist middle, it resolves ω into αο ; as, ετυψ-ω, -αο.

20. In all tenses of the indicative and optative, whose 3d Sing. ends in ται or τε, it forms the 3d Plur. by inserting α before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the subjunctive of the diphthong, (except in the optative,) changing the smooth mute into the rough, and σ into the characteristic of the 2d aorists δ or θ ; as,

Pres. & Perf. Sing.		Plur.	Imp. & Plup. Plur.	
τυπτε	} -ται	τυπτε	} -ατο.	ετυπτε
πεφιλη		πεφιλε		επεφιλε
κεχυρω		κεχυρο		εκεχυρο
κει		κε		εκε
κεκολε		κεκολο		εκεκολο
εψαλ		εψαλ		εψαλ
τετυπ		τετυπ		ετετυπ
λελεκ		λελεχ		ελελεχ
πεφρασ	} -ται	πεφραδ	} -ατο.	επεφραδ
πεπλησ		πεπλαθ		επεπλαθ

When α precedes those terminations, instead of inserting another α after it, this dialect inserts an ε before it ; as,

3 Sing.	3 Plur.	3 Sing.	3 Plur.
δυν	} -αται, εαται	εδυν	} -ατο, -εατο.
μηχαν		εμηχαν	
αναπεπλ		ανεπεπλ	

21. In common with the *Doric*, it contracts verbs in αω into η ; as, ὀρῆς, ὀρῆ, ὀρῆν.

22. In the contract tenses of verbs in αω, it inserts ε after contraction ; as, χρεῶμαι, εμηχανεῶμην ; Imperat. Χρεῶ ; † but oftener changes α into ε ; as, χρεομαι, ὀρεομαι. Sometimes in the present subjunctive passive of Barytons ; as, κτενεωνται : always in the aorists ; as, τυφθεω, τυπεω. Also in the 3d plural of the present indicative of verbs in μι from αω, and the present

*Also τυφθησι, τυφῆσι. See Observation 21.

†Χρεῖ occurs in Hippocrates, the *Ionic* of χρε, imperative of χρομαι for χραομαι.

and the 2d aorists subjunctive of those from *αω* and *εω* in the active voice ; as, *ἰστέῃσι, ἰστέωσι, τιθέῃσι, τιθέωσι, θέῃσι*. Sometimes in the 2d person middle voice ; as, *ῥέηται*.

23. It syncopates *σ* in the 2d persons passive and middle of verbs in *μι*.

24. In the 3d plural of the present active of verbs in *μι* from *σω, οω, υω*, it inserts *α*, syncopating the subjunctive vowel of diphthongs ; as, *τιθείσι, τιθεασί ; διδῶσι, διδοασί ; ζευγνυσι, -νυασί*.

25. It contracts *οη* from *οαω, οεω*, into *ω* ; as, *βοησω, βωσω ; εννοησας, εννωσας ; συννοηντο, εννωντο*.

Instead of the regular tenses of *κείμεαι* and *ανέμαι*, it uses those of their primitives *κειω*, and *ανεω* ; as, *κρονται, ανεονται, κωνται, &c.*

It makes *λαμβάνω* borrow its tenses as if from *λαβέω* and *λαμβω*. *Καταλελαβεκε, λαμβομαι, λαμφόβειη, &c.* occur in *Herodotus*.

26. In verbs in *μι*, the Ionics used *σ* in the reduplication ; as, *τέσθνημι*.

Writers.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

DORIC.

This Dialect was first used in *Lacedemon* and *Argos* ; afterwards in *Epirus, Magna Græcia, Sicily, Crete, Rhodes, and Libia*. It was seldom used by *Attic*, but often by *Ionian* writers and the *Poets*.

Properties.

1. Contraction of *δ* and *και*, when prefixed to vowels and diphthongs.

Common.

*τα ηματια,
δ ελαφος,
δ αιπολος,
οι αιπολοι,
τα αλγεος,
τα ευεχλοιο,
τα αγχισια,
τα οσισα,
και εξαπινης,
και ειπε,*

Doric.

*ταματα.
ωλαφος.
ωπολος.
ωπολοι.
τωλγεος.
τωυεχλοιο.
τωγχισια.
τωσιεα.
χ 'ηξαπινης.
κηπε.*

Common.

και ὁ Ἀδωνις,

και ὁ εκ,

και εμς

Doric.

χωδωνις.

χωκ.

κημε.

Other contractions ;

ας into η ειμης. }

αιι — η τιμης. }

εα — η κρης, φρηι.

εο — ευ θευς, Αρςυς, βασιλςυς, Gen.

οα — ω βωκας.

22.

5.

II. Change of Letter or Syllable ; as,

γ	into	δ	δα, δαν.*	
δ	—	{ θ	ψυθος,* επιμεθης, θασος.	4.
		{ τ	θεμιλος, Αρτςεμιλος.	
		{ σδ	συρισδω, μασδος.	9.
ζ	—	{ δ	γυμναδω, ξεδω, by Metathesis, ερδω.	
		{ δδ	μαδδα, χρηδδω, also <i>Æolic</i> .	
		{ τ	θριων.	
		{ ττ	συριστω, φραστω, βριμαστω.	
		{ δ	ανδηρα, Δυμβρις.	
		{ ζ	ζυμβραιος.	
θ	—	{ σ	παρςενος, μυσιδδω,* σιος.*	
		{ τ	ανηλον, κλαιστρον.*	
		{ φ	φηξ, φλιδομαι.	
κ	—	{ γ	ωγενος, εοιγμεν for εοικαμεν.	
		{ τ	τεϊνος, τῃνος,* for εκεινος.	
λ	—	{ ν†	φινις, ηνθον, κενλο for κελελο.‡	
		{ φ	φαυρος.	
μ	—	{ β	βυρςινη, βυρμαξ.*	
ν	—	{ σ	τυπλομες, καλας,* μεις, also <i>Æolic</i> .	
π	—	{ β	εμβολη, αμβλακια.	
ρ	—	{ κ	μικκος for μικρος.	
		{ δ	πεφραδμαι.	
ς	—	{ τ	τυ, φαλι, Αρτςεμιλιον, Ποτςειδαν.	23.
		{ ντ	τυπλωνι,* τιθενλι.*	17.
		{ ξ	ονειδιζω, πλαξω,* ορνιξ.	11.
τ	—	{ κ	ποκα, τοκα,* for ποτε, τοτε.	
		{ ρ	πορξςις.	

*Words to which the asterism is affixed, undergo some change of another letter.

†When τ or θ follows.

‡See γητο in the *Æolic*.

α	into	ε	κρέλος, also <i>Ionic</i> .	
		ο	πορδαλις.	
		ω	ωγαδον, ωριστος, ωρχομαι.	
ε	—	α	τραφω, τραχω.	
		ει	τυψειλον.	16.
η	—	ι	σιος, * χαλκιος.	
		α	μαν, φαμα, εφαν, ἀδύ.	2, 13, 19.
ο	—	α	ἀμκ, εικασι.	
		ε	ανδρσφονον.	
		ω	κωρος, μωνος, ωρος, ώρα.†	
		αι	μαλακαισodes.	
		ευ	τυψευμες.* }	16, 17.
ω	—	ε	τυψεμες.* }	
		α	πρῶτος, θυράν, επαξα, γελᾶν.	2, 22.
		ευ†	ηγαπεῦν, γελεῦσα.	
αι	—	ε	γεα, νεειν.	
		ει	αρχειαι.	
ει	—	α	κλαδας, κλαζω, * γαμᾶν.	24.
		αι	κλαιδα, κλαιστρον, ηδαιον, αικα, for ειχε.	
		η	ηχον. ἦλον.	14.
		η	τελῆρος, τῆνος.	
*	—	α	κρονιδα. Gen.	
		ο	λογος. Accus.	
		ω	λογως. Acc. ωρανος, ἔργων.	3, 24.
		οι	τυπλοισι, τυπτοισα, ὑψοις,* in nouns and verbs.	
		ευ	τυπλειν, καλεῦσα.	12, 18.
ευ	into	ει	ελειθυνα.	
ει	—	ω	τρῶαν, πῶμενικως, ῶμοι.	
ω	—	οι	ῆροις.	

III. Syncope of

θ	εσλος, μωα, παα.	
ε	θᾶσθις, θοσᾶι.	
ι	τυπτες, τυπτεν, τιθενλι.*	15, 17.
υ	διδονλι.*	17.
ω	πραν for πρων.*	
σ	οπιθεν for οπισθεν	

*See first Note, preceding page.

† Plato says that ὤραι was used for the ancient and *Attic* ὄραι, δια το ορέειν τις παρως.

‡ This seems to come from verbs in αω made ω by the *Attic* and *Ionic* Dialect.

§ By another Syncope for θεισασθις.

IV. *Epenthesis* of

α ναυαῖται.

η κηχηλα.

ι τυψεῖ-τον, -τε; τυψεῖ-ται;* τυψαῖς.

16.

σ τυψόμεσθα.

20.

V. *Aphaeresis* of

δε in λῶ, λῆς, λῆ.

VI. Παρ for παρα, αν for ανα.

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the article τοι, ται. Declensions.

2. In the 1st, it changes *z* of the Gen. singular, ω of the Gen. plural, and η of every termination, into α. Sometimes also the Gen. plural of the 2d and 3d; as,

N. G. D. A. V. G.

τελων-ας	-α,	{	-α, -αν, α.—Plur. -αν.
αρετ	-α, -ας,		

3. Proper names in αος have ο syncopated, and are declined N. G. D. A. V.

after the 1st; as, for Μενελ-αος, -ς, &c. Μενελ-ας, α, -α, -αν, -α.

In this declension, it changes *z* into ω; that of the accusative plural sometimes into ο, and rejects the subscript of the dative; as,

G. D. G. A.

Sing. λογ-ω, -ω—Plur. -αν,† -ως or -ος.

It also changes *z* into ω in the Nom. and the Acc. Sing. and Nom. Acc. Voc. Plur. contracted of the 3d; as, N. βως, Acc. βων. Plur. N. A. V. βῶς.

4. It changes δ into τ in nouns in ις, -ιδος; as,

Gen. δεμίλος, μερίλος, Αρτεμίλος.

Contracts.

5. It changes η and ου of the Nom. and Voc. of the 1st and N. V. N. V.

3d form reciprocally; as, Αρευς, -ευ; βασιλ-ης, -η. Εο or ε of all genitives in εος into ευ; as, χειλευς, πολευς, οδυσευς.‡ Ου into ω in the Gen. Sing. of the 4th; as G. Αχως. Εις of the Nom-Plur. into ης without the subscript. Εω of all genitives into α: This last but seldom.

*Third singular, 1st future middle.

†This infrequent.

‡Odyss. α. 397.

Pronouns.

6. To *συ* in the Nom. Sing. it annexes *ν*, *νη*, *γα*, *νγα*. In the penultima of the dual and plural, it changes *η* into *α*, and often uses the Sing. Acc. for the dual and plural. See Table at the end of Dialects.

7. In the pronoun of the second person, it changes *σ* into *τ*, and annexes *γα*, *νη*. See Table.

8. In the 3d personal pronoun for the accusative *ἱ*, it uses the accusative of *ι*, G. *ις* obsolete, with *μ* or *ν* prefixed; as, *μιν*, *νιν*, which often stand not only for *ἱ*, but for *αὐτ-ον*, *-ην*, *-ο*, and also for the plural *αὐτ-ες*, *-ας*, *α*. For the plural dative *σφισι*, it uses the dual *σφιν*, which by Aphæresis becomes *φιν*. For the plural accusative *σφας*, it uses the dual *σφε*, by Metathesis *φσε*; hence *ψε*. As the relative *αὐτος* is often used for the reciprocals *ἱ* and *αὐτε*, (contracted from *ἐαυτε*,) so *φιν* and *ψε* are used respectively for *αὐτ-οις*, *-αις*; *αὐτ-ες* *-ας*, *-α*, in all genders: *ψε* sometimes for the Acc. Sing. *αὐτ-ον*, *-ην*, *ο*.

In the possessives it changes

<i>σος</i>	into	<i>τεος</i> .
<i>ὄς</i>	—	<i>ἔος</i> .
<i>ἡμετερος</i>	—	<i>ἄμος</i> .
<i>ὕμετερος</i>	—	<i>ὕμος</i> .
<i>σφετερος</i>	—	<i>σφος</i> .

Verbs.

9. It changes *ζ*, the characteristic of the present, into *σδ*, *δ*, *δδ*, *τ*, and *ττ*; as, *συρισδω*, *γυμναδω*, *πολιδδω*, *ὀριλω*, *φρατλω*, *συριτλω*.

10. It makes new present tenses from perfects, by changing *α* into *ω*; as, *ἐσληλω*, *πεποιδew*, *δεδοικω*, *κεκληγω*, *πεφρικω*,* *πεφυκω*.

11. It changes *σ*, the future characteristic of verbs in *ζ*, and of some in *ω pure*, into *ξ*; as, *ανλιαξω*. *γελαξω*.

12. It changes *κ* in the penultima of the 1st future and 1st aorist of verbs in *ω pure*, into *οι*; as, *ακοισω*, *ακοισον*.

13. It changes *η* in the penultima of the 1st future and 1st aorist perfect and pluperfect into *α*; as, *φιλασω*, *ἐλιμασα*, *τεθνακα*, *μεμναμαι*, *εμεμναμην*.

14. It changes *ει* the augment, formed by annexing *ι*, into *η* without a subscript; as, *ηχον*, *ἦλκον*.

15. It syncopates *ι* in the 2d and 3d persons singular of the present indicative active, and in every tense of the infinitive ending in *ειν*; as, *τυπλ-ες*, *-ε*, *τυπλιν*, *τυψεν*, *τυπεν*.

* From *τερεκα* for *πυρεκα*.

16. It circumflexes the 1st future active and middle, and forms it like the 2d; as,

Act. τυψῶ, -εῖς, -εῖ, -εῖτον, -εῖτον, $\left. \begin{smallmatrix} -\sigma^* \\ -\epsilon\upsilon \end{smallmatrix} \right\} \begin{smallmatrix} \mu\epsilon\nu, \dagger \\ \epsilon\upsilon \end{smallmatrix} \left. \begin{smallmatrix} -\epsilon\iota\tau\epsilon, \\ \epsilon\upsilon \end{smallmatrix} \right\} \begin{smallmatrix} -\sigma^* \\ \epsilon\upsilon \end{smallmatrix} \left. \begin{smallmatrix} \nu\lambda\iota. \end{smallmatrix} \right\}$

Mid. τυψῶμαι, -ῆ, -εῖται. -εμεσον, -εισσον, -εισσον, &c.

17. It changes ν into σ in the 1st person plural of all tenses indicative and subjunctive active, and of the 2d aorists subjunctive passive: also σ into $\nu\sigma$ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future; as, τυπιομες, ελυπιομες, τυφομες, ελυφαμες, &c. τυπλονι, † τυπονι, † τελυφανι, † τυπενι, † τιθενι, † διδονι, † τυπλωνι, τυπωνι, Pass. τυφωνι, τυπωνι.

18. It changes ω into ω in the penultima of Barytons and contracts of the optative active, whose termination μ , the *Attic* had before changed into $\eta\nu$; as, *Attic*, τυπιοην, ποιοην, χρυσοιην; *Doric*, τυπιωην, ποιωην, χρυσωην.

It also often changes σ of the penultima both of contracts and Barytons into $\epsilon\upsilon$, sometimes into ω ; as, Active, φιλ-εὔμες, -εὔνι. Imp. εφιλεῦν, τυψεῦμες, -εὔνι, τυπ-εὔμες, ἄνιδ or -εὔνι or -ονι. Part. τυπλεῦσα, φιλεῦν. Pass. and Mid. φιλεῖμαι. 1st Fut. ἀλεῖμαι. Imperat. φιλεῦ.—Also τυπιοισι, 1st Fut. τυφοισι. Particip. τυπιοισα. ϵ is sometimes inserted in the subjunctive; as, ισοῖροπ-ωσι, -εωνι; συνιδωσι, -εωνι. *Archimedes*.

19. It changes η into α in most tenses of the indicative and optative passive and middle: also of verbs in μ ending in $\eta\nu$; as, ελυπιομαν, ελυφαμαν, ελυφθαν, ελυφθηταν, τυπιοιμαν, εσιαν, εθα.

20. It inserts σ in the 1st person plural passive; as, τυπιο-μεσθα.

21. In the perfect passive of verbs in $\zeta\omega$, making σ in the future, it changes σ into δ ; as, πεφραδμαι, κεκαδμαι.

22. It contracts verbs in $\alpha\omega$ into η , in common with the *Ion-*ic; as, τιμ-ῆς, -ῆ, -ῆν: and changes the ω contracted into α ; as, χαλαῖσι, particularly in participles; as, πεινᾶνι.

23. In verbs in μ , it changes σ of the 3d person singular present indicative active into τ ; as, ισθαλι, τιδηλι, &c.

24. In the infinitive, it sometimes changes ϵ into α , and σ into ω ; as, ευδαμονᾶν, ῖγων.

* See Obs. 18, and Note to the same.

† See Obs. 18.

‡ This person is like the dative plural of the participle of the same tense; but the *Doric* Dialect makes it like the dative singular.

§ The 2d future commonly retains the ν , if the penultima be not changed into ω or α , but not always.

25. It also changes *v* and *vai* into *μεν*, dropping the subjunctive of the preceding diphthong ; as,

τυπλει	} -ν,	τυπλε	} -μεν.
τιμη		τιμη	
φιλη*		φιλη	
χρυσ		χρυσ	
τελυφς	} -ναι,	τελυφς	
τυφδη		τυφδη	
ισλα		ισλα	
διδ		διδ	
ζεγνυ	}	ζεγνυ	
θει		θε	
δς		δ	

26. To this form it frequently annexes *αι* ; as, *τυπλεμιναι*, *τιμημεναι*, *φιλημεναι*, *χρυσοιμεναι*,† &c. These often occur in *Ionic* writers.

Participles.

27. It inserts *ι* after *α* in the masculine and feminine of participles ; as, *τυψ-αις -αισα*.

28. It changes *υια*, the feminine termination, into *αα*, according to some grammarians ; as, *μεμενεαααα*, *ανεσλαααα*, *εωραααα* ; but they rather belong to *present* tenses formed from perfects. See Obs. 10.

Writers.

Archimedes, *Timæus*, *Pythagorus*, *Pindar*, *Theocritus*, *Bion*, *Moschus*, *Callimachus*, and the *Tragedians* in the *Choruses*.

ÆOLIC.

This Dialect was used in *Bæotia*, *Lesbos*, and *Æolia* in *Asia Minor*. It is a branch of the *Doric*, and has some changes in common with it.

Properties.

I. *Change of the rough into the smooth breathing* ; as, *απλω*.

To compensate the loss of the aspirate, it sometimes prefixes *β* to *ε* when the next syllable begins with *ζ*, *κ*, *δ*, or *τ* ; as, *βριζα*, *βρακος*, *βροδον*, *βρηλωρ*. It sometimes prefixes *γ* to a vowel ; as, *γενλο* for *ενλο*, *Doric* for *ελλο*, by *Syncope* for *ελελο*, which is by the *Ionic* Dialect for *ειλελο*.

* Æolic for *φιλην*.

† Sometime *χρυσομμεναι*, after the Æolic manner of compensating the loss of the subjunctive vowel of the diphthong. See *Æolic* Dialect.

H. Change of Letter or Syllable :

β	into	{ γ	γαλανος, γλεφαρος.	
		{ μ	βαρμιτον.	
δ	—	β	βληρ, † βελφες, βελφινες.	
ζ	—	σδ†	τραπισδα, σδευς.	
θ	—	φ	φλιβω.	
ι	—	ρ	περρτοχος for περιοχος.	
μ	—	ω	πεΐα, οτωπατα, αλιωπα for αλειμα.	See
Rule IV.				
ν	—	σ	μεις, * νοις, * γελαις, * υψοις.*	
ξ	—	σχ†	σκενος, σκιφος.	
π	—	{ μ	μαλεις, μαδιστα.	
		{ φ	φερσεφονα.	
πτ	—	σσ	πεσσω, οσσω, νισσω.	
ρ	—	{ ν	τεϊυφων.	
		{ ρ	ελορ, ιωωωρ, πισορ, * παρ, σιορ, * for ελος, ιπωωω, πιωωω, παρ, ριος.	
τ	—	π	στωλην, στωλεις, πεμωε.	
χ	—	φ	αυφενα.	
ψ	—	σω†	στωλλιω, σπελλιδα.	
		{ ε	λεγομεδεν, φερομεδεν, ν added.	
		{ ο	μεμορδαι, εφδορδαι.	
α	—	{ υ	συρκας.	
		{ η	ηηρ, ηηρος for αηρ-ος.	
		{ αι	μελαις, ταλαις ; hence μελαινα, ταλαινα.	
ε	—	α	οωισδα.	
η	—	{ αι	δναισκω, μιμναισκω, βλαιη.	
		{ ει	Ατρειες.	
ι	—	η	νηλητης, ακτην, Καφησιος.*	
		{ ε	εδοντα, εδυνη.	
ο	—	{ υ	ονυμα, δ υδων, * Τδυσσευς.	
		{ ε	δεγαληρ, λιγεραν, εδωρ, ηεμα, φεσα.	
υ	—	{ η	νηος.	
		{ ι	ιψοδεν, ιπαρ.	
ω	—	{ α	διαπινᾶμες.	
		{ ο	ερος, G. ε, νελος, Acc. ον.	

† For δαλαρ.

† An Æolic resolution of $\left\{ \begin{array}{l} \zeta \text{ is } \delta\sigma \\ \eta \text{ — } \kappa\sigma \\ \psi \text{ — } \pi\sigma \end{array} \right\}$ by Metathesis $\left\{ \begin{array}{l} \sigma\delta \\ \sigma\kappa \\ \sigma\pi \end{array} \right\}$

* Words that undergo a complicated change.

δ Γυνη and ἀμειναις are of Æolic extraction, from γονη and ὁμειναι.

α	into	αι βοαις, γελαι.
σι	—	{ η τυπῆην, καλήν. η* ἥτων.
δια	—	{ οι μοισα, Κρηισα, Μεδοισα, ορδοις.
μετα	—	ζα ζαβολος, ζαμενης.
		πεδα, πεδ' Αχιλλεα, πεδερχομαι, πεδαμειψαν, πεδε- χω, πεδαφρων.

III. *Prosthesis* of

β before ρ, instead of the aspirate ; as, βρυηρ.

γ for the same purpose ; as, γενιο. Also in other words ; as, γνοειν, γνοφος, γνοι, γδουπων, whence επιγδουπον. II. η. 411.

IV. *Epenthesis*. It transposes the letters in the syllable ρι, changing ι into ε, and doubling ρ ; as, κοπρια, μετρία, αλλοτριοις ; Æolic, κοπερβια, μετερβιος ; αλλοτερβιος.

Epenthesis of

α in the genitive plural. Μεσάων.

ι in μελαις, ταλαις ; participles in ας ; also of the ι subscript.

υ after α ; as, αναταν, αυως, αυηρ, αυταρ, δαυλος, ιαυκεν, φαυσκω.

υ after ε when followed by another vowel ; as, ευαδε, for εαδε.

υ after ο ; as, Ουδυσσεα.

A consonant to compensate the loss of the aspirate ; as, αμμες, υμμες.

A consonant when the vowel or diphthong preceding is shortened ; as, κτεννω, φδερβω, εμμα, εμμι, πενδεσσης, τιδεμμι, αλπωπα.

σ in futures in λω, ρω.

β in αλιβδουειν, ελαβον.

V. *Syncope* of

γ in ολιος, ἴνξ, φορμιξ.

σ — μῶα, πᾶα.

ι — αχας, παλαος ; also ι subscript ; as, τυπῆης.

ο — μυσα, βυλη, Ιλα.

υ — Ορανος, Συρακοσαι.

VI. *Paragoge* of

ν to the accusative singular of the 4th of the contracts ; as, Αηλων.

OBSERVATIONS.

1. It changes ης in the nominative of the 1st declension into α ; as, ποιηα, κομηα ; and ε of the genitive singular into αο ; as, Ηρμειαο. It inserts α in the genitive plural of the first de-

* In the augment, according to Priscian.

clension ; as, *μῆστων, ἀρχμητῶν* ; and *ι* in the accusative of those ending in *α* and *η*.

2. In the dative singular of the 2d, it omits the subscript ; as, *λογῶ* ; and changes *ς* of the accusative plural into *οις*.

3. In the 1st form of contracts, it rejects *ς* from the vocative singular in *ς* ; as, *Σωκράτε, Δεμοσθένε*.

4. In the 4th, it makes the genitive singular in *ως* ; and the accusative in *ων* ; as, G. *αἰδ-ως, Ἄ. -ων*.

It makes of genitive cases a new nominative of another declension, from which it forms its cases ; as, of *γεροντός*, the genitive, it makes a nominative, from which *γεροντίος* is the dative plural. So *μελανε* from *μελανός*, and *τιός*, G. *τις*, D. *τιῷ*, &c. from the genitive *τινός*, which has sometimes the *ν* syncopated.

It changes *σ* into *ρ* in the Gen. Sing. and Acc. of nouns in *αυη* of the 1st declension, the Nom. Sing. of the 2d, the Nom. and Gen. Sing. of the 3d, the Gen. and Acc. Sing. of the 1st, the Gen. of the 2d form of contracts, and the Acc. Plur. of all five ; as, 2d, G. *ἀρεταρ, Ἀ. ἀκοαρ*. 3d, N. *Τιμοδείαρ. Σκληροστηρ, G. χρωματορ* ; Plur. *Ἀ. ὠδίνερ*. 1st of contracts G. *μελεορ, Ἀ. κλεορ*. 2d, G. *πολιορ*.

Verbs.

5. It changes the *ει* of the 2d and 3d Sing. of the present indicative active, and of the infinitive, into *η* ; as, *τυτῶ-της -η-ην*.

6. It annexes *θα* to the 2d persons in *ης* ; as, *ησθα, τυτῆσθα*.

7. It inserts *σ* in futures ending in *λω, ρω* ; as, *τελσω, ορσω*.

8. It changes *α* of the penultima of the perfect passive into *ο* in the infinitive ; as, *μεμορθαι, εφθορθαι*.

9. It changes *αν* and *εν* in the infinitive of contracts into *αις* and *οις* ; as, *βοαις, χρυσοις*.

10. It gives many contracts the form of verbs in *μι*, both with and without a reduplication ; as, *φιλημι, νικημι, αλαλημι, ακαχημι* ; hence the 3d plurals *οικεντι, φιλεντι*, Imperf. *εφιλην* ; and participles present, *νοεις, ποιεις, &c.*

11. It changes *η*, in the present of verbs in *μι* from *αω*, into *αι* ; from *εω* into *ε*, doubling *μ* ; as, *γελαιμι, γελαις, γελαι, &c. τιθ-εμμι, -ης, -ησι*.

12. It often changes the short into the long vowel in these verbs ; as, *τιθ-ησον, -ημεν, τιθητι, ιστέδι, διδωδι, ετιθημην*.

13. In *φημι* it makes the 3d singular *φατι*, and the 3d plural *φαισι*.

Writers.

Alcæus, Sappho.

*BCEOTIC.

Under the *Æolic* is comprehended the *Bæotic* Dialect, which has the following distinct peculiarities :

It changes

β	into	δ	οδελος.
γ	—	β	βανα* for γυνη.
κ	—	ξ	ιξον, ειξαςι,† Perf. Active.
σ	—	ξ	απεκειξα.
α	—	{ ε ι	λεγομεθεν, ν added. τριπεξα.
ε	—	ι	ιων.
η	—	ει	μεις, * Θειθαθεν, τιθειμι, ειρωες.*
ω	—	οι	ηροιος.
αν	—	αςι	ειξαςι,† 1st A. Act.
αςι	—	αν	τελυφαν.

OBSERVATIONS.

1. It inserts σα in the 3d plural of the imperfect and both aorists indicative active.

Common.	Bæotic.
ελυπιλο	} -ν, ——— -σαν.
ετυψα	
ετυπω	

And in the imperfect of contracts ; as,

Common.	Bæotic.
εβοω	} -ν, ——— -σαν.
εφιλῶ	
εχυρῶ	

2. It sometimes makes the 3d plural of the 1st aorist in ασι ; as, ετυψασι.

3. It sometimes makes the 3rd plural of the perfect in αν ; as, τελυφαν, πεφρικαν.

4. It makes the 2d aorist imperative active in ον like the 1st ; as, τυψ-ον, αλο.

5. In the optative active, it changes ε of the 3d plural into οα ; as,

* The α which the *Doric* changes into α, the *Bæotic* does not change into ει ; and, on the contrary, what the *Bæotic* changes into α, the *Doric* does not change into α ; as, * αδν, *Doric* αδν, never, αδν, *Bæotic* ; * ηρως, *Bæotic* ηρως, but not άρως, *Doric*. So *Hort. Adonidis. Aldus.* 1496. P. 209. But άρως occurs in Pindar, Ode 3, Strophe 1.

+ Some grammarians make this the perfect by changing α into ξ ; others, the 1st aorist, by changing αν into ασι.

Common.

Bæotic.

τυπῶι	} .εν, ————— -σαν.	
τυψαι		
τυπῶι		

6. In the 3d plural of both the aorists passive, and of the imperfect and 2d aorist active of verbs in μι, it syncopates σα, shortening the preceding long vowel ; as,

Common.

Bæotic.

ετυφθ-η	} -σαν, —————	-εν.
ετυπ-η		-εν.
ιστ-α		-αν.
ετιθ-ε		-εν.
εδιδ-ο		-ον.
εστ-η		-αν.

7. It changes η in the penultima of verbs in μι, from εω into ει ; and uses the *Ionic* reduplication ; as, τιθειμι, πεφιλειμι.

No writers extant ; nor would this Dialect have been known, nor the *Cretan*, *Spartan*, *Macedonian*, *Tarentine*, *Pamphylian*, and others, had not writers occasionally introduced them ; as, in *Aristophanes*, we find a *Bæotian* woman speaking in her own Dialect.

POETIC DIALECT.

1. The Poets often double a vowel or diphthong ; as, βοηθοος for βοηθος ; φως for φως ; Πετεωω for Πετεω, from Πετεως ; εξεφαανθεν for εξεφανθεν, from εκφαινω ; γνωστέ for γνωσι ; γελων-τες for γελῶντες, from γελαω ; κραινω for κραινω ; ὄα for ὄα ; ομοίιος for ὁμοιος ; ειπε for ειπε. Ei is sometimes repeated for η or η ; and η for ι ; as, ἐξειης for ἐξης ; ηιδει for ηδει ; τη for τι.

2. ι is often inserted to form a diphthong ; as, αιετος for αετος ; αιει for αιι ; παραι for παρα ; εμειο for εμειο, *Ionic*, for εμει.

3. A short vowel is often put for its corresponding long vowel or diphthong ; as, ξερος for ξηρος, Κρονιονος for Κρονιωνος ; ατριως for ατριως.

4. A consonant is sometimes doubled ; as, πολεκαυς for πολεαυς ; μεσσος for μεσος ; and on the contrary, when a consonant is doubled, one of them is often removed ; as, Οδυσευς for Οδυσσευς ; Αχιλευς for Αχιλλευς.

5. The last syllable of some words is removed by *Apocope*. Nouns in the neuter ; as, δω for δωμα ; αλφι for αλφιλον ; κρι for κριμνον, and ηλ for ηλος. Σαι from the second person of verbs ; as, πασ for παυσαι ; δυνα for δυνασαι. Δι from datives in ιδι ; as, θετι for θετιδι ; τροπι for τροπιδι, sometimes the last letter ; as, πολλχι.

6. They make nouns indeclinable by adding ϕ to the nominative of parisyllabic nouns, and to the genitive of imparisyllabics, rejecting ν and σ from the terminations; as, $\alpha\upsilon\tau\phi\iota$, $\delta\alpha\chi\rho\upsilon\phi\iota$, $\kappa\omicron\sigma\tau\upsilon\lambda\eta\delta\omicron\nu\phi\iota$, for $\alpha\upsilon\tau\omicron\varsigma$, $\delta\alpha\chi\rho\upsilon\omicron\nu$, $\kappa\omicron\sigma\tau\upsilon\lambda\eta\delta\text{-}\omega\nu$, $\text{-}\omicron\nu\omicron\varsigma$. Neuters of the 1st of the contracts reject $\omicron$ only from the genitive; as, $\omicron\rho\epsilon\omicron\varsigma$, $\epsilon\rho\epsilon\sigma\phi\iota$. To the Attic genitive in ω they add $\omicron$; as, Gen. $\text{Εὐγ}\omega\omicron$ for $\text{Εὐγ}\epsilon\omega$.

7. They form the dative plural from the singular, by changing ι into $\epsilon\sigma\iota$ or $\epsilon\sigma\sigma\iota$; as, $\eta\rho\omega\iota$, $\eta\rho\omega\epsilon\sigma\iota$ or $\eta\rho\omega\epsilon\sigma\sigma\iota$, and change $\omicron\iota\nu$ into $\omicron\iota\iota\nu$ in the dative dative dual.

8. The termination of the 2d declension is often given to nouns in the 3d; and that of the 3d to nouns of the 1st and 2d, especially in the dative; as, $\gamma\epsilon\rho\omicron\nu\tau\omicron\varsigma$ for $\gamma\epsilon\rho\epsilon\sigma\iota$; $\pi\alpha\rho\theta\eta\mu\alpha\tau\omicron\varsigma$ or $\pi\alpha\rho\theta\eta\mu\alpha\sigma\iota$; $\alpha\lambda\kappa\iota$ for $\alpha\lambda\kappa\lambda\eta$; $\upsilon\sigma\mu\iota\nu\iota$ for $\upsilon\sigma\mu\iota\nu\eta$; $\pi\alpha\rho\theta\epsilon\nu\iota$ for $\pi\alpha\rho\theta\epsilon\nu\omega$; $\kappa\lambda\alpha\delta\epsilon\sigma\iota$ for $\kappa\lambda\alpha\delta\omicron\iota\varsigma$.

9. They change *Barytons* into verbs in $\mu\iota$; as, $\epsilon\chi\eta\mu\iota$, $\beta\rho\iota\theta\mu\iota$, from $\epsilon\chi\omega$, $\beta\rho\iota\theta\omega$.

10. From regular verbs in ω are formed, by the Poets, verbs defective in $\alpha\theta\omega$, $\epsilon\theta\omega$, $\epsilon\iota\omega$, $\eta\sigma\sigma\omega$, $\eta\omega$, $\omicron\iota\alpha\omega$, $\chi\omega$, $\xi\omega$, $\sigma\gamma\omega$, $\sigma\theta\omega$, $\sigma\kappa\omega$, $\sigma\pi\omega$, $\sigma\omega$, $\upsilon\theta\omega$, $\upsilon\sigma\sigma\omega$, $\omega\sigma\omega$, $\omega\sigma\sigma\omega$, $\omega\theta\omega$, $\omega\omega$. These are often formed from the future; as, $\omicron\iota\alpha\epsilon\tau\epsilon$, Imper. from $\omicron\iota\sigma\omega$, Fut. of $\phi\epsilon\rho\omega$. Verbs are sometimes formed in $\omega\omega$; as, $\delta\rho\omega\omega$ for $\delta\rho\alpha\omega$.

11. The termination $\iota\alpha\sigma\alpha\iota$ is changed into $\eta\sigma\alpha\iota$; as, $\mu\epsilon\delta\eta\sigma\alpha\iota$ for $\mu\epsilon\delta\iota\alpha\sigma\alpha\iota$, from $\mu\epsilon\delta\iota\alpha\omega$.

DIALECTS OF THE PRONOUNS.

Εγώ.				
Singular.				
	Ionic.	Doric.	Æolic. Bæotic.	Poetic.
N.		$\left\{ \begin{array}{l} \epsilon\gamma\omega\nu\eta \\ \epsilon\gamma\omega\nu \\ \epsilon\gamma\omega\nu\gamma\alpha \\ \epsilon\gamma\omega\gamma\alpha \end{array} \right.$	$\epsilon\gamma\omega\nu$ $\iota\omega$ $\iota\omega\gamma\alpha$ $\iota\omega\nu\gamma\alpha$	
G.	$\left\{ \begin{array}{l} \epsilon\mu\omicron\iota\omicron \\ \epsilon\mu\epsilon\omicron \end{array} \right.$	$\left\{ \begin{array}{l} \epsilon\mu\epsilon\upsilon \\ \mu\epsilon\upsilon \end{array} \right.$	$\epsilon\mu\epsilon\upsilon$	$\left\{ \begin{array}{l} \epsilon\mu\epsilon\iota\omicron. \\ \epsilon\mu\epsilon\omicron\theta\epsilon\nu. \\ \epsilon\mu\epsilon\theta\epsilon\nu. \end{array} \right.$
D.		$\epsilon\mu\iota\nu$		
A.		$\left\{ \begin{array}{l} \alpha\mu\epsilon \\ \alpha\mu\mu\epsilon. \end{array} \right.$		
Dual.				
N. A.	—	$\alpha\mu\mu\epsilon$	$\alpha\mu\mu\epsilon$	$\nu\omicron\iota$.
G. D.	—	—	—	$\nu\omega\iota\nu$.

Plural.				
	Ionic.	Doric.	Æolic.	Poetic.
N	ἡμεῖς.	- { ἄμες ἄμμες	- { αμες αμμες	ἡμεῖων.
G.	ἡμεῶν	- { ἄμων ἄμεων	- { αμμων αμμεων	
D.	—	ἄμιν	- { αμιν αμμιν	
A.	ἡμεας	- { ἄμας ἄμε ἄμμε	- { αμμας αμε αμμε	

Συ.

Singular.

N.	—	- { συ συγα συνη		{ σειο. σειοθεν. σεοθεν. σεθεν. { σιν. σειν.
G.	- { σοιο σεο	- { σευ τευ τεοιο	- { σθι τευ	
D.	—	τοι, τιν, τεῖν		
A.	—	- { τε τυ		

Dual.

N. A.	—	ὑμμε	υμμε
G. D.	—	—	—

Plural.

N.	ὑμεῖς	- { ὑμες ὑμμες	υμμες	ὑμεις.
G.	ὑμεῶν	—	- { υμμων υμμεων	ὑμειων.
D.	—	- { ὑμμιν ὑμμι	- { υμμιν υμμι	
A.	ὑμεας	- { ὑμματος ὑμμε ὑμε	- { υμματος υμμε	

Οὐ.				
Singular.				
	Ionic.	Doric.	Æolic.	Poetic.
G.	ἐο	εὐ	ευ	{ εἰο. ἐοθεν. ἐθεν.
D.	ἐοι	—	—	
A.	ἐε	{ μιν* νιν	—	
Dual.				
N. A.	—	—	—	σφες.
Plural.				
N.	σφεςς	σφες	—	σφειες.
G.	σφελων	—	—	σφειον.
D.	σφι	φιν	—	{ σφι. σφιν.
A.	σφας	↓ε	—	σφε.
Article.†				
N.	—	ᾶ	—	—
G.	τρω	τω, τᾶς	ταρ	τοιο.
D.	τρω	τω, τα	—	—
A.	—	ταν	—	—
Dual.				
N. A.	—	—	—	—
G. D.	—	—	—	τοῖιν.
Plural.				
N.	—	τοι, ται	—	—
G.	τλων	τᾶν,	τλων	—
D.	{ τοῖσι, της ττοιῖσι, τησι	—	—	τοισδῶσι, & ττοισδῶσι.
A.	—	τως τος	τωρ, ταρ	—

The Dialects, which by some are annexed to the relative *ὅς*, by others to the relative *ὅστις* belong properly to *ὅλος*, used for *ὅστις*.

From *ὅλος* comes regularly the genitive *ὅτς*, I. *ὀλω*, D. *ὀλεω*, *ὀτλεω*, P. *ὀτλεω*; Dat. *ὀλω*, I. *ὀλω*, P. *ὀτλεω*; Plur. Gen *ὀλων*, I. *ὀλεων*; Dat. *ὀλοις*, I. *ὀλειδις*, *ὀλοισι*. *Ἀσσα* and *ἄσλα* are used by the Attics for *ἄλινα*.

* *Μιν* and *νιν* are both singular and plural, and of all genders.—See *Doric Dialect*, Obs. 8.

† To every case of the article, the Attics add the particles *οἱ* and *γᾶ*; also *γᾶ* to the pronouns *εγω*, *συ*, &c. &c.

DIALECTS OF THE VERB SUBSTANTIVE εἶμι.

Indicative Mood.

Present Tense.

	1	2	3	2	3	1	2	3
I.	_____	_____	_____	_____	_____	εἶμιν	_____	{ εἶασι.
D.	εἶμι	_____	εἶνι	_____	_____	{ εἶμεσ	_____	{ εἶασι.
P.	_____	εἶσι	_____	_____	_____	{ εἶμεν	_____	{ εἶνι.
								{ εἶοντι.

Imperfect Tense.

A.	ἦ	ἦσθα	ἦν	ἦσαν	ἦσαν	_____	ἦσαν	_____
I.	{ εἶ	εἶς	{ εἶν	_____	_____	_____	εἶσαν	{ εἶσαν.
	{ εἶκον	{ εἶς	{ εἶκε	_____	_____	_____	εἶσαν	{ εἶκον.
D.	_____	_____	ἦς	_____	_____	{ ἦσμεν	_____	ἦς.
P.	ἦα	εἶθα	εἶν	_____	_____	{ ἦμεσ.	_____	εἶσαν.

Future.

A.	_____	εἶσι	_____	_____	_____	_____	_____	_____
I.	_____	εἶσαι	_____	_____	_____	_____	_____	_____
D.	_____	εἶσθι	{ εἶσθαι	_____	_____	{ εἶσθαι	_____	{ εἶσθαι.
			{ εἶσθαι	_____	_____	{ εἶσθαι	_____	{ εἶσθαι.
P.	εἶσομαι	{ εἶσθι	{ εἶσθαι	_____	_____	{ εἶσθαι	_____	{ εἶσθαι.
		{ εἶσθαι	_____	_____	_____	{ εἶσθαι	_____	{ εἶσθαι.

Imperative Mood.

Present Tense.

A.	_____	_____	_____	_____	_____	_____	_____	{ εἶσαν.
D.	_____	ἦλω.	_____	_____	_____	_____	_____	{ εἶσθαι.*
P.	εἶσο	_____	_____	_____	_____	_____	_____	_____

Optative Mood.

Present Tense.

A.	_____	_____	_____	_____	_____	εἶμεν	εἶς	εἶν.†
P.	_____	εἶς	εἶ	_____	_____	_____	_____	_____

Subjunctive Mood.

Present Tense.

I.	_____	_____	εἶ	_____	_____	_____	_____	εἶσι.
D.	_____	_____	_____	_____	_____	ωμεσ	_____	{ εἶνι.
P.	_____	_____	εἶσι	_____	_____	_____	_____	{ εἶνι.

* See *σ* syncopated in the *Attic* Dialect. Obs. 27.† See *η* syncopated in the *Attic* Dialect.

Infinitive Mood.***Present Tense.*****I.** εἶμεναι, εἴμεμεναι.**D.** εἶμεναι, εἴμεμεναι, εἶμεν, εἴμεμεν, ἦμεν, ἦμεσ, εἴμεν.***Future.*****D.** εἴσεισθαι, εἴσεισθαι.**P.** εἴσεισθαι.**Participle.*****Present Tense.*** **I.** εἶων.***Future*** **P.** εἴσομενος.

APPENDIX—No. 1.

(From Valpy's Grammar.)

DIGAMMA.

THE original Pélâsagic, and the old Dialects of Greece, admitted few, or no Aspirates. The Digamma was early adopted to prevent the hiatus, which the concurrence of vowels would produce.* Aspirates were afterwards introduced into all Dia-

* It cannot be ascertained with precision, what was the pronunciation of the Digamma, which in its origin had something of the guttural. The general opinion is, that it resembled our W.—But the frequent recurrence of this sound must have produced an effect so harsh and inelegant, that our V appears a more natural pronunciation of the latter Digamma. This is more congenial to the sound of the figure F, which it assumed. It was expressed in Latin by V; and the Italians, with the other nations, whose language is derived from the Latin, pronounce that letter in *rino, vento*, &c. like our V. It must have been nearly similar to the sound of B, which was frequently substituted to it, as in *ferveo, ferbui*, as it is still in the Southern Provinces of France. The Latin V was frequently expressed in Greek by B, as, Βάρρων for *Varro*; and the Greek B was changed in Latin into V, as Βάδω, *vado*. V was indeed sometimes changed into ου as, Ουαλία for *Velia*. *Virgilius* was written in Greek Βιργίλιος and Ουιργίλιος, Νερνίη Νερβίος and Νερουίος; but the B was not pronounced like W, but like V; and Vossius and other eminent Critics have given the preference to B in those words. To this it should be added, that *cu*; was often pronounced V, and some modern Greeks pronounce ουλομένην, *Vλομένην*. The Lacedemonian Dialect, a branch of the Æolic, always pronounced, and generally wrote, the Digamma like B. As this letter is so nearly allied to Y in sound, and so remote from W, it may be considered as some argument in favor of the former.

According to these principles, it is probable that the Digamma final or before a consonant was pronounced like our F, and before a vowel like our V. It has been observed that Βασίλειος is pronounced *vasilefs*. The analogy subsists in French, *neuf, neuve*; and in English, *half, halves*. But our pronunciation of the Greek and Latin language is so different from what it was in Greece or Rome, that it is perhaps as unnecessary, as it is difficult, to fix the genuine sound of the Digamma, which probably underwent some changes.

The form of it was at first that of a Gamma reversed, then of a Gamma; afterwards it assumed the shape of a double Gamma, F, whence it derives its name. Hence it has sometimes been written Γ, as, Γαβνι for *Γαβνι*; Γεθν for *Γεθν*; Γετο for *Γετο*, Æol. for *ετο*, Dor.

lects except the Æolic, which adhered to the Digamma. Hence it has preserved the name of the Æolic. It has also with great propriety been called the Homeric Digamma. That great Poet. adopted the original forms of the Æolic and Ionic Dialects,* which threw a majestic air of antiquity on his poetry. This ancient form Homer dignifies by the appellation of the language of the Gods. Virgil, and among the moderns, Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may in a great measure, be attributed the frequent use of the Digamma by Homer.

The use of the Digamma having been insensibly abolished by the introduction of Aspirates, the transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient Inscriptions. The harmonious ear of the Poet had led him sedulously to avoid every hiatus of vowels; but the absence of the Digamma made him inharmonious and defective. To remove in some degree this difficulty, his Commentators interposed the final *v*,† or

for *ἐντο*, from *ἐλο*; *Γαύω*, *gaudeo*, for *Γαδω*, &c. It has frequently been expressed by *B*; and sometimes too by *M*, *Π*, *Φ*, *K*, *X*.

Used for the original Digamma, *Γ* had not the sound of our *G*, but a soft guttural sound, like the German *g* final in *Wenig*. Indeed the ancient form of *Γ* was a curve thus, (), which became afterwards a mark of the rough aspirate.

The German *g*, commonly expressed by *gh* in the English language, has shared, in South Britian, the fate which the Digamma experienced in many parts of Greece, and has been disused. The few instances, in which it is sounded, follow the principle of the Digamma *F*, as *cough*, *enough*, *rough*, *tough*.

It is not improbable that this guttural sound of *Γ*, softened by common use, may have given rise to the opinion that the Digamma was pronounced like our *W*. The difference of the two sounds may be exemplified in the modern word *αυγόν*, an egg, which the Greeks pronounce of one, gutturalizing one.

* It is not to be imagined that Homer adopted arbitrarily the different Dialects. His was the pure, appropriate diction of Verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in Poetry, and the model of all succeeding Poets.

† They have ev. *n*, by the addition of *v*, altered the Case, and consequently the sens., of some words. An instance of this appears in the last Book of the *Odysey*, 312, where *νῦν καλῶς* has been put for *νῦν ἡσυχῶς*.

the Particles γ', δ', ς'; but these could only be partially adopted, and were far from displaying the poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of Grammarians and Commentators. Thus in the verse in the opening of the Iliad, Ἡρώων, αὐτοὺς δὲ ἔλωρια τεύχεσ' κευνέσθιν, aware of the inharmonious effect of the concurrence of the two ς, they cut off the former. The quantity of the latter created another difficulty. Some doubled λ, and others assert that ε was lengthed before the liquid. But there were passages, to which even these, and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments.—The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer, which either constantly or generally, admit the Digamma in the initial vowel.

A.	αεϋ,	εικελος,	ἐκηλος,
αγω, } to	αυσαλεος.	ειλαρ,	ἐκηστι,
αγνυμι, } break.		ειλεω,	ἐκυρος,
αδω,	E.	ειλυω,	ἐκων,
αλημι,	ε,	ειλύφαι,	ελσος,
αλις,	εαρ,	είλω,	ἐλυσσω,
αλωμι,	εδνον,	είμα,	ελπις,
αναξ,	εδσειρα,	ειργω,	ελπω,
ανδανω,	εδεν,	ειρω,	ἐλω,
αραιος,	εδνος,	είσχω,	ἐλωρ,
αρδω,	ειδεω,	ἐκαθεν,	ἐλωριον,
αρη,	ειδω,	ἐκας,	ἐνετοι
αρρεον,	εικοσι,	ἐκαεος,	εννυμι,
αρνες,	ειχω, to be like,	ἐκατος.	εοικα*

* Augments often retain the Digamma of the verbs, as, ειπα from ελω, ειπα from ετω, &c. Many words take a double Digamma, one before the augment, the other before the verb, as νυκτις (νυκτις), αυτις (αυτις), &c.

In many compounded words the Digamma is placed in the middle, as, αρωφιδω, αειμις, κκοιφεργος, &c. It is inserted in several simple words, as, οίς, υλιν. &c.

It has been before observed, that ι and υ were substituted to the Digamma. Hence to Ατρεΐδης succeeded Ατρεΐς; to Αχαιοις. Αχαιοις. Thus αω, αω made ασω in the future, changed into αυσω; φω, φω in' φανσω, &c.

ἄος,	ἔω, to put on.	ἰδρις,	ἴφι,
εσος,		ἱεμαι,	ἰψ,
επω;	H.	ἱκελος,	ιωη.
εργον,	ἡδους,	Ιλιος,	
εργω,	ἡδω,	ἴνες	O.
ερδω,	ἡδος	ινιον,	οἰδμία,
ειρω	ηιος,	ιον,	οἶκος,
εξηρης.	ἦκα, adv.	ιονθας.	οἶνος,
εἰρῶ,	ηνοψ,	Ιρις,	ος,
ερω, to draw,	ἦρ,	ις,	οὔ,
εσθης,	ἦρα,	ἴσος,	ουλαμος,
εσθος,	ἦρη,	ισημι,	ουρον.
ἑσπερος.	ηχη.	ισχω,	
ἕστη,		ισιη	Ω.
ετης,	I.	ἱσωρ,	ὦλξ.
ετος,	ιαχη,	ιτα,	
ετωσιος,	ιαχω,	ιτυς,	

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list :

αγομαι, vagor ;	ἑσπερος, vespera ;	ναιος, nævus ;
αιων, ævum ;	ἑσια, Vesta ;	ναῦς, navis ;*
αλωπηξ, vulpes ;	εἶος, vetus ;	νεος, novus ;
αορνος, avernus ;	ἦρ, ver ;	νικῶ, vinco ;
αχαιος, achivus ;	ἱξος, viscus ;	οἶκος, vicus ;
αω, vapor ;	ιον, viola ;	οἶνος, vinum ;
βιω, vivo ;	ις, vis ;	οἶς, ovīs ;
βοες, boves ;	ιω, ivi ;	ὠλω, volvo ;
δῖος, divinus ;	καω, cavo ;	οχλος, vulgus ;
εἶδew, video ;	κερας, cervus ;	οω, voſeo ;
εικαλι, viginti ;	κλεις, clavis ;	παῦρος, parvus ;
ἔλω, velvo ;	κορος, corvus ;	πριω, privo ;
εμω, vomo ;	λαιος, lævus ;	ῥιω, rivus ;
ενδικω, vindico ;	λαρη, larva ;	σκαιος, sævus ;
ἐνέτοι, veneti ;	λείος, levis ;	ταως, pavo ;
εντερος, venter ;	λουω, lavo ;	ὑλη, sylvā ;
ερχω, vergo ;	λυω, solvo ;	ὕω, uvesco ;
ερος, servus ;	μαω, moveo ;	ων, ovum, &c.
ερω, verito ;	μαλη, malva ;	
εσθης, vestis ;	μασπος, Mavors ;	

* Naūs was probably pronounced *nafs* ; hence *navis*. Thus Παῦρος ; *paufos*, was transposed into *parvus*.

Sometimes by other letters, among which are B ; as, *δω* dubium ; *μορος*, morbus ; *ῥω*, robur ; *ὕω*, uber.

C ; as, *ἕτερα* ; cetera.

F ; as, *ἀγορά*, forum ; *ὄμιλος*, famulus ; *αἶλος*, felis ; *ἵνες*, funes ; *ῥίγος*, frigus ; *ὕω*, fluo.

R ; as, *βοη*, Boreas ; *κλειω*, celebros ; *ἱλαος*, hilaris ; *μυαξ*, murex ; *μουσαων*, musarum ; *νυος*, nurus, &c.*

In English the Digamma has become W ; as, *νέος*, new ; *ῥίνυ*, wine ; *ῥίκος*, wick ; *ῥίστιλα*, whistle ; *ῥέσπα*, wasp ; *ῥία*, way. It is pronounced, without being written, in the word *one*.

V ; as, *ναος*, nave, &c.

APPENDIX—No. II.

THE SUBSCRIPT 1

IS found among *Nouns*, in

I. The Dative Singular of the 1st and 2d Declension.

II. The Dative Singular, and Genitive and Dative Dual of the 5th of the Contracts.

III. Adjectives contracted from *ῥεις* ; as, *ῥιμῥεις*, *ῥιμῥῆς*.

Among *Verbs* in

IV. The 2d and 3d Singular Subjunctive Active ; as *ῥυῥῆς* : † retained after Contraction by Verbs in *αω* and *εω* ; as, *ῥιμ-αῥῆς-ῥῆς*, *ῥιμ αῥῆ-ῥῆς* ; *ῥιλ-εῥῆς-ῥῆς*, *ῥιλ εῥῆ-ῥῆς* : consequently found in those tenses of the subjunctive active of verbs in *μι*, which have the same † formation with that of the contracted form of verbs in *αω*, *εω*, and *οω*.

*The Digamma was a principal agent in the formation of tenses in Latin : thus, from *amo*, *amai*, was formed *amavi* ; from *deleo*, *delei*, *delevi* ; from *cupio*, *cupii*, *cupivi* ; from *audio*, *audii*, *audivi*. From *amo*, *amavo*, we have *amabo*, from *moneo*, *monebo*. Perhaps this analogy may be carried to plural cases in *bus*. This termination was formerly more extensive ; hence we find in Plautus, *audibo*, *hibus*, &c.

† All the tenses of the subjunctive mood active derive their terminations from those of the present indicative, changing the short into their respective long vowels, dropping *υ* and subscribing *ι* when they occur ; e. g.

Indic. *ῥυῥῆ-α*, *ῥῆς α* ; *ῥτοι*, *ῥτον* ; *ῥμιν*, *ῥτε*, *ῥσι*.

Subj. *ῥυῥῆ-α*, *ῥῆς ῆ* ; *ῥτον*, *ῥτον* ; *ῥμιν*, *ῥτε*, *ῥσι*.

‡ Except that verbs in *ῥμι* make the 2d and 3d persons singular in *ῥς* ; which is indeed a more natural contraction of *ῥῆς*, *ῥῆ*, than *ῥῆς*, *ῥῆ*,

V. Other contracted Terminations of Verbs in *αω* without distinction of Voices where : occurred before contraction ; as, *βο-αις-ᾶς*, *βο-αις-ῶς*.

VI. The 2d Singular of Tenses of the Indicative Mood in *ομαι*, and of the Subjunctive in *ωμαι*, *Passive* and *Middle* Voices ; as, *τυπλ-ομαι-η*, *τυπλ-ωμαι-η* : retained after Contraction by Verbs in *αω* and *εω* ; as, *τιμ-αη-ῃ*, *φιλ-εη-ῃ*.

VII. The 2d Sing. of Tenses in the Subjunctive *Passive* and *Middle* of Verbs in *μι* ; as,

Present.		2d Aorist.	
ἴς ῶ	-ᾶ	ἴς ῶ	-ᾶ
τιθῶ-μαι	-η	θῶ-μαι	-ῃ
διδῶ	-ῶ	δῶ	-ῶ

The Subjunctive in the three Voices corresponding with that of the contracted form of Verbs in *αω*, *εω*, and *οω*, under the exceptions already noticed.

APPENDIX—No. III.

ARTICLE.

The article was originally a relative pronoun, and as such was used by Homer and others in the sense of *αὐτός* or *ἐκεῖνος*. 'Ο γὰρ βασιλῆϊ χολωθεὶς νεσθὼν ἀνα σῖτρατον ὥρσε κακὴν, he being enraged with the king, raised a destructive pestilence among the people. *Iliad*, A. 9. 'Ο γὰρ ἦλθε, for he came. 11. ΤΗΝ δὲ ἐγὼ κκ λυσῶ, but I will not release her. 29.

When the antecedent is so situated, that the relation of the pronoun to it is obscure, the antecedent is repeated after the pronoun, to remove the obscurity : in this case the pronoun takes the name of the *article*. Thus, *Iliad*, A. 33, ὥς σφαρ'. ἐδδειςεν 'Ο—Here it would be doubtful whether the pronoun 'Ο referred to the person who *spake*, or to some one mentioned before. To remove this ambiguity, the Poet goes on, ἐδδειςεν 'Ο γερῶν, the *old man* feared, viz. Chryses, who had been before introduced ; line 11.

The article *δ* differs from the relative *ὅς* in two respects only.

1. It has so obscure a reference to its antecedent, as to require the repetition of it, to remove the obscurity.

used by verbs in *αω* ; and that the 2d aorist varies from the present, and consequently from the contracted form in verbs derived from *αω*, by assuming *η* instead of *α*.

2. Its antecedent is more extensive ; and from this circumstance, in part, arises the obscurity of its reference.

The antecedent to an article may be any thing which has become *familiar to the mind*, either by being mentioned before, or implied in what has been said, or from its importance or notoriety. In the case of the article, as of the relative *ὅς*, the antecedent does not always precede the pronoun, but often follows it.

Between the article and its noun, there is always understood the participle of existence, *ὢν, ἔσα, ον*. 'Ο βασιλεὺς, is the same with 'Ο *ὢν* βασιλεὺς, he that is king.

The participle is sometimes expressed ; as, *οἱ μάλιστα ἀξιοὶ ὄντες, ἡμισία πλεττοί*, the most worthy are commonly the least wealthy.

A participle differs from a verb by *assuming* what the verb asserts. In the proposition 'Ο ἀγαθὸς Σωκράτης φιλοσοφεῖ, the good Socrates philosophizes ; *ὁ ἀγαθός* is equivalent to 'Ο *ὢν* ἀγαθός, he being good, viz. Socrates, philosophizes. Here it is first *assumed* that Socrates is good, and then an assertion is made concerning him. But Σωκράτης *ἐστὶ* ἀγαθός asserts that Socrates is a good man ; the thing *assumed* when the article was used.

The article, then, taken with the word which follows it, always contains an *assumptive proposition*. To determine, therefore, when the article may be used, it is necessary only to determine when we are authorized to make this *assumptive proposition*. May we *always* assume that the thing which we are speaking of, is known to the hearer ? Certainly not ; for then the article might be used without necessity or meaning. But when may this assumption be made ? Whenever that, which we are about to mention, has been before presented to the mind ; for we are authorized to assume the existence of that to be known, which has already been before the mind. If in discourse I have mentioned a horse, and there is occasion to mention him again, I may *assume* that his existence is known, and shall therefore say 'Ο ἵππος, which is equivalent to 'Ο *ὢν* ἵππος, a horse before mentioned, and therefore assumed to be known. It is equally plain that I could not say 'Ο ἵππος on the first mention of the horse, for this would be to assume that which is not known, and therefore not conceded.

It remains only to point out in what cases the assumption may be made.

I. *Renewed Mention.*

1. When a person or thing, recently mentioned, is spoken of again, the article is inserted, whether the *same* word is used, or a *synonymous* one. Xen. Cyrop. Επαυδευθη γεμην εν Περσων νομοις—ὅυτοι δε δοκασι 'ΟΙ ΝΟΜΟΙ αρχεσθαι, he was educated according to the Persian laws—and those laws seem to begin, &c. Xen. Mem. III. 13. Κολασαντος τινος ισχυρωσ ΑΚΟΛΟΥΘΩΝ, ηρετο τι χαληπαινοι ΤΩι θεραποντι, and some one beating his attendant severely, he enquired the reason of abusing the servant.

2. The article is inserted before a word specifying the *known* state or qualities of *some* thing just mentioned; as, Σωκρατης 'Ο Αθηναιος, Socrates the Athenian; εγω 'Ο αμαρτωλος, I confessedly a sinner.

It is not always supposed, that the state or qualities described are known to the *person addressed*, but only that they may be generally known.

3. The article is inserted before a noun, when the existence of that, which the noun denotes, has been *implied* in the preceding part of the sentence, though not expressed in form.

Æschin. cont. Ctes. § 56. 'Ουτος ΠΡΟΔΟΥΣ τοις πολεμοις Νυμφαιον φυγας εγενετο, ΤΗΝ κρισιν εχ' υπομεινας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting the trial. Here την κρισιν is the trial, implied as the necessary consequence of the treachery.

Ibid. § 34. 'Οταν τι ΨΕΥΔΩΝΤΑΙ, αοριστα και ασαφη περιωνται λεγειν φοβουμενοι ΤΟ ελεγχον, when they lie, they seek indefinite and obscure expressions to avoid the reproach. ΤΟ ελεγχον refers here to the reproach implied as the necessary consequence of their falsehood.

The clearness of the implication will be very different in different cases. In many instances it exists only in the mind of the speaker: and is authorized, only because it will appear just, when the sentence is concluded.

II. ΚΑΤ' ΕΞΟΧΗΝ. *For Distinction.*

There is a multitude of ideas dormant in the mind, which are perfectly familiar to it, though not constantly the subjects of its contemplation. A reference may be made to these, with the same certainty that the relation will be perceived, as if it were to something recently mentioned, or actually presented to the mind.

1. The article is used κατ' εξοχην, *for distinction*, when it refers to some object, of which there are many, but none is so well known as the one referred to.

Thucyd. II. 59. Ἡ νόσος ἐπεχειτο ἅμα καὶ Ὁ πόλεμος, i. e. the celebrated plague, and the Peloponnesian war.

Ὁ ποιητής, Homer; Ὁ βασιλεὺς, the king; ἡ πόλις, the state.

2. The article is used κατ' ἐξοχὴν, for distinction, before the names of the Deity; and of the great objects of nature, as the Sun, Moon, Sea, Earth, Heaven, &c.

Demos. de falsis Leg. Οὐτε ΤΟΝ ἥλιον ἢ σελήνην οἱ ταῦτα ποιοῦντες, &τε ΤΗΝ γῆν. They who do these things, regard neither the sun nor the earth.

3. To this head may be referred the case of *Monadic Nouns*, i. e. those which represent persons or things which exist singly; or of which, if there be several, only one, from the nature of the case, can be the subject of discourse.

Lys. Orat. Gr. vol. v. 139. Ἐκκοψας τὰς θύρας εἰσῆλθεν εἰς τὴν γυναικωνίην, having knocked at the gate, he entered the women's apartment.

Demos. de Cor. § 53. Οἱ μὲν Πρύτανεις τὴν βελλὴν ἐκαλεῖν εἰς τὸ βουλευτήριον, ἡμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθαι. The rulers called the council to the council chamber; we went to the assembly.

Before we can know a noun to be *monadic*, we must know to what it belongs, or with what it is connected. A *lock*, or *latch*, considered by itself, is not monadic; but when a *door* is mentioned, these nouns are recognized as monadic, because only *one* lock and *one* latch is found upon it. When a noun is thus determined to be monadic, there is no difficulty in admitting the assumption of its existence.

4. Under the same division may be classed those numerous instances, in which the article has the sense of the possessive pronoun.

Demos. de Cor. § 59. Οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he is born, not for *his* father or *his* mother only, but for *his* country. Ἀλγέω τὰν κεφαλάν, my head aches.

5. The article is frequently prefixed to adjectives of the neuter gender, when they are used to indicate some attribute or quality in its general abstract idea.

Plato, vol. 1, p. 11. Λεγε δὴ τι φης εἶναι τὸ δίκιον καὶ τὸ ἀνοσίον; Tell me, what do you say to be justice and injustice?

No ideas are more familiar to the mind than these.

In cases where the article is used κατ' ἐξοχὴν, its reference is sometimes more obscure than in instances of renewed mention; yet its insertion is explicable on the same principles.

III. Correlatives.

Correlatives are words between which there exists a mutual relation.

1. When words are in *regimen*, if the *governing* noun has the article, the one *governed* has it likewise.

Plat. Thææt. p. 71. ἡ ΤῶΝ σώματων ἕξις, the state of bodies.

To to this rule there are some exceptions, but these are chiefly cases where the article is omitted, according to the rules for omission to be given afterwards.

2. When the partitives govern a genitive, the article is prefixed to that genitive.

Πολλοὶ ΤῶΝ σοφῶν, many of the wise.

The genitive following the partitive, denotes the *class* to which the partitive belongs.

The rule is sometimes violated, especially in the case of ἀνδραγαθῶν. Some partitives, as *τις*, *ὅσος*, cannot from their nature admit the article; and some only in particular cases, as πολλοί, *ὡς*. They will be noticed hereafter.

3. The article is used with *μὲν* and *δὲ*, when things are *opposed* to each other, so as to have a mutual relation.

Ὁ μὲν, the one; ὁ δὲ, the other.

Τὸ μὲν ἀνεηλεν, τὸ δὲ μανικόν; the one foolish, the other mad.

In the same manner, *ὡς* and *ἐν ᾧ*.

Ὁ μὲν, the one; ὁ ἐν ᾧ, the other.

Hypothesis.

In the preceding cases, the article with its predicate recalls some familiar idea. In this, it is used for no such purpose, but merely for the sake of *assumption*. The article used *hypothetically* denotes that every individual is intended, to whom the predicate can be applied.

Demosth. de Cor. § 71. Πονηρὸς ὁ συκοφαντὴς αἰεὶ, the sycophant is always evil. This is equivalent to ὁ ὧν συκοφαντὴς, whoever is a sycophant.

Xen. Mem. 3. 1. Ἄ δεῖ τὸν εὖ διατηρησόντα εἶναι, which it becomes a good general to have, i. e. every good general.

Had συκοφαντὴς, in the first instance, been recently mentioned, we should infer that ὁ συκοφαντὴς was the *renewed mention*; but as the context stands, we clearly perceive that ὁ συκοφαντὴς must mean every person, of whom συκοφαντὴς can be predicated.

In the same manner, the article is used with the plural, to denote *whole classes of beings*.

Plut. de Isid. p. 264. Λεγόμενον τοῖς θεοῖς φερεῖν, ὥσπερ οἱ κύνες τοῖς ἀνδράσιν, saying that the Gods guard men as dogs do.

The article, then, is subservient to two purposes, *renewed mention*, and *hypothesis*.

Renewed mention, when the predicate is familiar to the

mind, from having been mentioned before, or from its importance or relations, and the article is inserted on its repetition.

Hypothesis, when the noun to which the article is prefixed is intended to embrace all of the class to which it belongs.

To some one of the heads above mentioned, it is thought every insertion of the article may be referred.

Omissions of the Article.

From the most remarkable *insertions* of the article, it will be right to proceed to its most remarkable *omissions*, and to show that they too may be accounted for on the principles laid down. It has been shown, that in all cases the *participle of existence*, *ων, ουσα, ον*, is understood between the article and its predicate; whence it will follow, that the *existence* of the person or thing, to which the article is prefixed, is always supposed.

1. In propositions which merely *affirm* or *deny existence*, the name of the person or thing of which existence is affirmed or denied is without the article.

Εσθαι μὲν ΕΙΡΗΝΗ, there shall be peace.

Psalm liii. 1. Οὐκ ἔστι ΘΕΟΣ, there is no God.*

In such instances, to insert the article would be to *assume* the existence before it is *asserted*, and thus render the proposition useless.

2. The article is omitted before nouns preceded by participles and verbs *substantive*, and those of *naming*.

Demosth. de Cor. § 23. ΑΙΤΙΟΣ ΕΙΜΙ του πολέμου, I am guilty of the war.

Æsch. cont. Ctes. § 52. ΠΡΟΔΟΤΑΣ των Ἑλλήνων τῶν βοιωταρχῶν ἐκάλεσε, he called the leaders of the Bœotians the betrayers of Greece.

Ibid. 43 Ὁ πολέμων ἐν ταῖς ἐπιστολαῖς γράφειν ὅτι ΔΕΣΠΟΤΗΣ ΕΣΤΙΝ των ἀνθρώπων, who dared to write in his letters that he is king of men.

In these instances, the words in capitals would have the article *κατ' ἐξοχήν*, were it not forbidden by the verb, which is used to indicate, as hitherto unknown, the very truth, which the presence of the article would imply as known or supposed already. Hence, in the passage from *Æschines*, had the Persian monarch written *ὅτι Ὁ δεσποτὴς ἐστὶ*, the sense would have been, that he was the person *recognized*, (for here hypothesis has no place,) to be the lord of mankind. But he knew that the Greeks had not thus recognized him.

* This is a different case from *ΕΝ ΣΟΙ ἔστι ὁ Θεός*, for here the existence of God is *assumed*.

3. After verbs of *appointing, creating, choosing, &c.* the noun expressive of the *appointment, choice, &c.* is without the article.

Demosth. de Cor § 59. ἩΓΕΜΩΝ καὶ ΚΥΡΙΟΣ ἩΡΕΘΕ Φιλίππος ἀπαντων. Philip was chosen ruler and governor of all.

Isai. v. 20. οἱ ΤΙΘΕΝΤΕΣ τὸ σκοτὸς ΦΩΣ, καὶ τὸ φῶς ΣΚΟΤΟΣ, who put darkness for light, and light for darkness.

The article could not be prefixed to any of these nouns, because the *existence* of the *appointment, &c.* is not of a nature to be *recognised*, being now first declared; and hypothesis, as before, being out of the question.

4. Nouns in *apposition*, not explanatory of the essence of the preceding noun, but of the end to which the person or thing intended is affirmed to be subservient, are without the article.

Demos. de Cor. § 15. Τῷ προδοτῇ ΣΥΜΒΟΥΛῶνι χρῆται, he uses the traitor as the counsellor.

In such cases, *εἰς* or *ἐν* may be supplied.

5. In *exclusive propositions*, where it is intended to exclude universally *every* individual, the article is omitted.

Demosth. de Cor. § 28. Οὐ ΝΑΥΕΣ, * ΤΕΙΧΗ τῆς πόλεως κτισθῆναι, the city possessing no ships, no walls.

If the article had been inserted, it would have implied that the existence of ships and walls was either recognized or conditionally admitted; both of which are inconsistent with the nature of the proposition.

6. When nouns are in regimen, if the second cannot take the article, the first loses it.

Herod. lib. iv. p. 153. ΔΕΡΜΑ ἀνθρώπου, καὶ παχύ καὶ λαμπρόν, the skin of man is fat and shining.

Here δερμα would have the article, but it is omitted because ἀνθρώπου cannot take it consistently with the sense intended to be conveyed.

7. The same principle of correlation will explain why, when the noun governing is *indefinite*, the noun governed is without the article.*

Plato, vol. v. p. 164. Διδασκαλὸν ΜΟΥΣΙΚΗΣ, a teacher of music.

* Many examples will occur, which seem repugnant to this canon. The principle, however, requires that the governing noun should be not merely without the article, but also *indefinite* in sense; for it may, though definite, have lost the article in conformity with some rule, which yet may not require that the governed noun should lose it also. So Thucyd. lib. i. § 2. διὰ γὰρ ἀρετὴν ΤΗΣ, where ἀρετὴν loses its article on account of the preceding preposition.

Plut. page 99. ΨΥΧΗΣ γὰρ ὄργανον τὸ σῶμα, for the body is an instrument of the mind.

In these instances, *μουσικῆς* and *ψυχῆς* would have the article, were it not for the indefinite word preceding.

Insertions and Omissions combined.

Having considered the principal *insertions* and the principal *omissions*, it will be proper to notice one or two cases of *insertion* and *omission combined*.

1. The *subject* of a proposition is generally found *with* the article, and the *predicate without* it.

Arist. Anal. Pas. II. 3. Οὐ γὰρ ἐστὶ τὸ ἐπιπεδὸν ΣΧΗΜΑ, οὐδὲ τὸ σχῆμα ΕΠΙΠΕΔΟΝ. Surface is not figure, nor figure surface.

Plat. de Aud. Poet. p. 11. ΖΩΓΡΑΦΙΑΝ μὲν εἶναι φθεγγομένην ΤΗΝ ποιήσιν, ΠΟΙΗΣΙΝ δὲ σιγῶσαν ΤΗΝ ζωγραφίαν, that Poetry is painting which speaks; and painting, Poetry which is silent.

John i. 1. Καὶ Θεὸς ἦν ὁ λόγος, and the word was God.

The chief exception to this rule is in the case of *reciprocating* or *convertible propositions*, i. e. those in which either word may be the subject. In such propositions, both the nouns will have the article, or else neither.

Plat. de Plac. Philos. 1, 3. Ἐστὶ δὲ ὁ Θεὸς ὁ νοῦς, God is the mind, or, the mind is God.

Plato, vol. xi. p. 38. τὸ ὠφελιμὸν εἰσιν ἡμῖν εἶναι τὸ ἀλλοῖον, it interests us, that utility should be the great good, or, that the great good should be utility.

Arist. de Inter. c. 6. ΚΑΤΑΦΑΣΙΣ ἐστὶ ΑΠΟΦΑΣΙΣ τίνος κατὰ τίνος.

2.* When two or more attributives, joined by a copulative, are *assumed* of the *same* person or thing, before the first attributive the article is *inserted*; before the others it is *omitted*.

Plut. Vit. Cic. p. 68. Ῥώσκιος ὁ υἱὸς ΚΑΙ κληρονομὸς τοῦ τεθνηκοτος ἀγανακτεῖ, Roscius, the son and heir of the deceased, was grieved.

Demosth. de Coro. § 27. Τίς ὁ πρὸς πολλοὺς λέγων, ΚΑΙ γράφων ΚΑΙ πράττων ΚΑΙ ὑαυτὸν δέξ, he who says, and writes, and acts, and gives himself to the State.

Ibid. § 61. Ὁ συμβεβηλὸς ΚΑΙ ῥητωρ ἐγώ, I, the adviser and orator.

* This is the celebrated Rule of Granville Sharp, Esq.

† By attributives are meant adjectives, participles, and nouns significant of *character*, *relation*, or *dignity*; such nouns are often interchanged with adjectives or participles; as, Ὁ βουλευτὴς for ὁ βουλευτής, and are therefore similar to them in nature.

Philo. 309. 'Ο κυριος ΚΑΙ Θεος συσχετης εσιν, the Lord God is a benefactor.

The article 'Ο, which precedes the first attributive, is a representative of the person to whom *all* the attributes belong.

Were it inserted before the remainder, the persons, represented by the article thus inserted, must be the same or different. Different they cannot be by the supposition. If the persons denoted by the article be the same, we have the absurdity of coupling a being to himself.

When the article is repeated before the several words, they denote different persons.

- Demosth. de Cor. § 57. 'Ο συμβουλος και 'Ο συκοφαντης—διαφικει, the adviser and the sycophant differ.

Exceptions.

Three classes of nouns are exceptions to this rule.

1. Names of substances, *considered as substances*; as, 'Ο λιθος ΚΑΙ χρυσος, stone and gold.

2. Proper names; as, ΤΟΝ Αλεξανδρον, ΚΑΙ Φωλιππον. Alexander and Philip.

3. Abstract nouns; as, 'Η απειρι και απαιδυσιν, want of experience and want of instruction.

The first sort of nouns are names of substances *considered as substances*; for names of substances may be considered otherwise, and the distinction is important. They are otherwise considered when the name *supposes* the substance and *expresses* some attribute: so, υιος, ηναια, ηγμεον, δουλος, are indeed so far names of substances, that they *presuppose* a substance; but their immediate use is to mark some *attribute* of the substance ανθρωπος, which is always understood. They are thus *adjectives of invariable application*, being constantly used of ανθρωπος; whereas common adjectives, as μικρος, αγαθος, &c. are applicable to substances of various kinds. It was, then, to be expected of attributive substantives, that any number of them coupled together might be predicated of an individual represented by a pronoun. But suppose that, instead of these attributive nouns, we introduce others, which express mere substances; the consequence will follow, (if we attempt to apply the rule,) that substances in their nature distinct and incompatible will be predicated of the same individual; e. g. λιθος and χρυσος will both be assumed of 'Ο, which is plainly absurd.

We must be cautious, however, in determining that any noun is expressive merely of substance. The word ανηρ, man, commonly denotes merely a being; yet in the passage,

Ανους εσθε, φιλοι, μνησασθε δε θεριδος αληκης,

Be men, my friends, and recall your martial spirit, II. Z. 112, ανηρ, is evidently used not as significant merely of *substance*, but of *character*, and is therefore in this case an attributive.

The reason why proper names are excepted, is evident at once; for it is impossible that *John* and *Thomas*, the names of two distinct persons, should be predicated of an individual. It is obvious, therefore, that in the phrase τον Αλεξανδρον και Φωλιππον, τον is the article of Αλεξανδρον *only*, and not of both names; as would happen, were the principle of the rule intended to apply.

Nouns, which are the names of abstract ideas, are also excluded, and from a cause not wholly dissimilar; for, as Locke has well observed, "Every distinct abstract idea is a distinct essence; and the names that stand for such distinct ideas, are the names of things essentially different."* It would, therefore, be as contradictory to assume that any quality represented by 'H were at once *απυρρι* and *απαιδευσις*, as that the same person were both Alexander and Philip; whence it is immediately evident, that such an assumption could not be intended. Under this head we may class verbs in the infinitive mood, which differ not in their nature from the names of the corresponding abstract ideas. Thus we read in Plato, vol. xi. p. 43, *Τῷ αὐτῷ τῇ ΚΑΙ ἀνέσαι*: in the next page we have *Τῇ αὐτῇ τῇ ΚΑΙ ἀνῶν*. The two cases evidently require the same explanation. Infinitive moods, so coupled together, are extremely common:

The rule likewise is true *conversely*.

If two or more *attributives*, coupled by *καί*, have the article prefixed to the first, and not to the others, they all belong to the same subject.

This is plainly the case in all the instances cited above. The only exception, in addition to those mentioned before,† is with regard to plurals.

A *single* individual may stand in various relations, and act in divers capacities; and, consequently, if two such relations or characters be connected by a copulative, and the first be preceded by a pronoun, the reader will reasonably understand them both of the person represented by that pronoun; because such is the general usage, and the compliance with it will not involve any contradiction. But this does not happen in the same degree with respect to plurals. Though *one* individual may act, and frequently does act, in several capacities, it is not likely that a *multitude* of individuals should all of them act in the *same* several capacities: and, by the extreme improbability that they should be represented as so acting, we may be forbidden to understand the second plural attributive of the persons designed in the article prefixed to the first, however the usage in the singular might seem to countenance the construction. The meaning may be illustrated by a familiar example. An individual is at once a member of parliament and the colonel of a regiment. Speaking of such an one, and having occasion to advert to these two characters, we might say in Greek, *Ὁ βουλευτὴς, καὶ λοχαγὸς*; and if, by such a phrase, we meant to indicate two *different* persons, we should speak in a manner not authorized by the Greek idiom. But suppose we should say, speaking of several persons, *οἱ βουλευταὶ καὶ λοχαγοὶ*; the inference would be, either that the persons sitting in parliament, and those commanding regiments, are usually the same; or else, knowing them not to be the same, we should understand the words as expressive of two distinct classes: and what is the alternative? If they be the same, the rule is strictly observed; if notoriously they are distinct, the rule, indeed, is violated, but in such a man-

* Essay, book iii. chap. iii. § 14.

† Page 218.

ner that no ambiguity can ensue ; for though 'ΟΙ λοχαγοί would have been more accurate, our previous knowledge on the subject prevents the possibility of mistake.

PROPER NAMES AND ABSTRACT NOUNS.

The rules which have been given for the Article, do not always apply to *proper names* and *abstract nouns*.

Proper Names.

The practice of Greek writers, in the use of proper names, accords *generally* with the rules already laid down.

When proper names first occur, they are commonly without the article, unless insertion is authorized by the notoriety of the person intended. Upon renewed mention, the article is usually inserted. This is not, however, indispensable ; for when the name is repeated, it will be naturally referred to the person already mentioned, though the article should not be inserted to mark that reference.

Some appellatives, from frequent use, partake of the nature of proper names, and follow the same rules : of this kind is Χριστός, and sometimes βασιλεύς, &c.

Abstract Nouns.

The article is inserted before abstract nouns,

1. When the noun is used in its most abstract sense.

Plato, vol. iv. p. 68. Ἡ ἀδικία καὶ Ἡ ἀκολασία μεγίστων τῶν οὐτῶν κακῶν ἐστί, Injustice and intemperance are the greatest of evils.

Ibid. 70. Ἰατρικὴ γίγνεται πονηρίας Ἡ δίκη Justice is the remedy of wickedness.

There is a close analogy between this use of the article, and the hypothetical use already mentioned ; as, Ὅτι ἀδικοῖ will signify, all the unjust ; so Ἡ ἀδικία will mean, every act of which injustice can be assumed.

2. When the attribute is personified.

Aristoph. Av. 1536. Καὶ τὴν βασιλείαν σοὶ γυναῖκα ἔχειν δίδω, And I give you the kingdom as a wife.

Xen. Mem. II. 1. Ἡ Κακία ὑπολαβεῖσα εἶπεν, And Malice, interrupting, said.

The article is not always inserted, as in the case of proper names, to which this is analogous.

3. Abstract nouns, according to the rule already given, take the article when it has the sense of a possessive pronoun.

Aris. Ran. 45. ΑΛΛ' οὐχ οἶος, τ' εἰμ' ἀποσοῦναι ΤΟΝ γέλων,
But I cannot restrain *my* laughter.

4. These nouns take the article when they have *reference* of any kind.

Plato, vol. iv. 31. Εὰν μὴ προεῖδῃ περὶ τούτων ΤΗΝ ἀληθεῖαν,
Unless he foresee the truth concerning these things.

Exceptions.

It was not to be expected, that the rules now given for the article should be entirely without exceptions. The first are in the case of

PREPOSITIONS.

Words which would take the article by the preceding rules, often lose it after prepositions.

Plato, κατὰ ΠΟΛΙΝ, the city (Athens.) κατ' ΑΓΟΡΑΝ, the Forum.

Arist. His. II. 2. Ἀεξήραινεντο ὑπὸ ΚΥΝΑ which were withered by the dog-star. Πλησίον ΘΑΛΑΣΣΗΣ, near the sea. Πρὸς ΗΛΙΟΥ δύσας, at sunset.

Hence it is evident, that the absence of the article, in such instances, affords no presumption, that the nouns are used indefinitely. Their definiteness or indefiniteness, when they are used after prepositions, must be determined on other grounds.

ENUMERATION.

When several nouns are coupled together by conjunctions, or, what is equivalent, the conjunctions are omitted by the figure *Asyndeton*, they frequently all drop the article, though each taken singly would require it.

Æsch. cont. Ctes. § 38. Καὶ ΧΕΙΡΙ καὶ ΠΟΔΙ καὶ ΦΥΝΗ καὶ πασι δις δύναμαι, with my hand and foot and voice and all that I can.

This usage is not uncommon, even where there are only two.

Plato, ii. 143. ΑΝΘΡΩΠΟΙΣ καὶ ΘΗΠΙΟΙΣ, men and beasts.

ORDINALS.

It might be supposed that ordinals would uniformly be preceded by the article, inasmuch as the nouns with which they are joined do, from this circumstance, become *monadic*. In a series of things of the same class, only one can be *first*, one *second*, one *third*, &c.

Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are without the article.

Æsch. contra Ctes. § 29. ἙΒΔΟΜΗΝ δὲ ἡμέραν τῆς θυγατρὸς τετελευτήκιας, his daughter having died the seventh day.

Superlatives have so close an affinity to the ordinals signifying *first*, and *last*, that they also sometimes reject the article.

Dyon. Hal. vol. i. p. 5. Τὶς αὐτῶν ἀρχὴν τῷ ΜΕΓΙΣΤΗΝ ἐκ-
τησατο. Some one of them gained the highest command.

Construction of the Article with ΠΑΣ, ὍΛΟΣ, ὍΤΤΟΣ, &c.

ΠΑΣ.

1. When ΠΑΣ or ἈΠΑΣ in the singular is used to denote the *whole* of any thing, the article is prefixed to ΠΑΣ, or to the substantive with which it agrees. Εἰς πᾶσαν τὴν πόλιν, to the whole city. Ἀπὸν τὸ στρατεύμα, the whole army. Ἡ πᾶσα ἐξουσία, the whole power.

Demosth. de Cor. § 59. Πᾶντα τὸν αἰῶνα διέτετελες, spent his whole life.

2. When ΠΑΣ or ἈΠΑΣ in the singular is used to denote *every individual* of the class, the article is omitted.

Xenop. Cyrop. page 208. Εἰς πάντα κινδύνον ἦλθον, they encountered *every* danger.

Plut. page 94. Πᾶσιν τεχνῆς καὶ δυναμὲως ἀνθρώπινης, every art and power of man.

3. When ΠΑΣ and ἈΠΑΣ are used in the plural, the article is inserted where there is *reference*; where there is not, the usage is various.

ὍΛΟΣ.

The construction of Ὅλος resembles that of πᾶς. When the substantive is without reference, it wants the article; and the contrary. Ἐνιαυτὸν ὅλον, a whole year. Ὅλην τὴν πόλιν, the whole city.

When ὅλος is used in the sense of *wholly* or *altogether*, the article is omitted:

Demosth. Πᾶσιν ὅλῳ ὅλῳ ἐστὶ ἡ διαθήκη.

ὍΤΤΟΣ.

A noun, when joined with the pronoun οὗτος, always has the article prefixed. τὸν πόνον ταύτον, this labour; ἡ μάχη, this battle; ταῦτα τὰ θηρία, these beasts.

This rule is not observed by Homer.

Proper names usually take the article, but not always.

‘ΟΔΕ.

What has been said of ‘ΟΥΤΟΣ, will, for the most part, apply to ὅδε.

Τῆσδε ΤΗΣ ἡμέρας, this day. ΤΟΝ νόμον τούτου, this law.

There are, however, instances in which the article is omitted, when the noun precedes, especially if it be a proper name.

ΕΚΕΙΝΟΣ.

Nouns joined with this word, have the article in both numbers, like οὗτος. Εκείνης ΤΗΣ ἡμέρας, that day. Εκείνοις ΤΟΙΣ χρόνοις, at those times.

When this word is associated with a proper name, the article is sometimes omitted, at least when the proper name precedes.

On the Position of the Article, in the Concord of Substantives and Adjectives.

1. When an adjective is preceded by the article, a substantive is understood, which, together with the adjective, is the predicate to the article.

‘Ο δίκαιος is equivalent to ‘Ο δίκαιος ἀνὴρ ; and the article ‘Ο belongs not merely to ἀνὴρ, but to ἀνὴρ joined with δίκαιος.

2. Whenever the article belongs to the adjective and substantive taken *together*, so that the assumption is of both, the article precedes the adjective.

Xenoph. Εἰςελυσάντο περὶ ΤΩΝ ΕΝΕΣΤΗΚΟΤΩΝ πραγμάτων, They consulted concerning present affairs.

Isoc. Περὶ ΤΗΣ ΚΟΙΝΗΣ σωτηρίας ὁμονοοῦντες, thinking alike concerning the public safety. ‘Ο ἐμὸς πατὴρ τέθνηκε, my father is dead.

3. When the article belongs to the noun *only*, and not to the noun and adjective *together*, it precedes the noun.

Isoc. Κοινῆς ΤΗΣ πατριδος οὐσῆς, the country being common.

Xen. ΤΗΝ φωνὴν πραοτέραν ποιοῦνται, they make the voice milder.

Ibid. Εξελευσε φανερὰν φερεῖν ΤΗΝ ψήφον, he commanded to make the vote known. Ἐμὸς ‘Ο πατὴρ, (supp. ἐστίν,) mine is the father.

It will be remarked, from a comparison of the two last rules, that the position of the article determines the sense. Ἐμὸς ‘Ο πατὴρ is very different from ‘Ο ἐμὸς πατὴρ. In the latter, both the adjective and substantive are the predicate of the article, and they require some verb to

make a proposition. But *ἡμεις ὁ πατήρ* contains a proposition, *ἔστι* being understood.

4. When the substantive and adjective have both the article, the substantive with its article is invariably placed first.

Lys. p. 139. *Ἐλθων ἐπὶ τὴν οἰκίαν τὴν ἐμὴν*, going to my house.

Xen. *Τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι*, to use the ancient laws.

Sometimes the substantive drops its article.

The most simple and natural use of the adjective, is without the repetition of the article; and this is by far the most common in all Greek writers. When the article is repeated before the adjective, one of these two things may generally be observed: viz. either that the substantive might of itself be reasonably presumed to signify the particular thing intended, though, by the addition of the adjective, the substantive is absolutely restricted to the object meant; in which case the addition is a kind of after thought; or else, that the adjective has been purposely reserved by the speaker to mark an *emphasis* or *opposition*. Of the first kind an instance may be found in Eph. i. 13, *ἐν ᾧ καὶ πιστεύσαντες ἐσφραγισθῆτε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ*. In whom believing, ye have been sealed with the spirit of promise—the *Holy One*. Here *τῷ πνεύματι* could not be easily misunderstood; yet the addition of *τῷ ἁγίῳ* absolutely limits the sense. Of the second kind, an instance may be taken from Demosth. (de Cor. § 27.) who exulting in having saved the Chersonesus and Byzantium, exclaims emphatically, “These successes ἡ προαίρεσις ἡ ἐμὴ διαπραξατο, my counsel, *mine*, has produced.”

An instance where the article is repeated before the adjective, for the sake of marking opposition, may be found, John x. 11. *ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός*, I am the *good* Shepherd; as opposed to ὁ μισθωτής, the hireling, v. 12.



